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THE OLD FAITH AND THE NEW PHILOSOPHY.

BY PROFESSOR C. S. GARDNER.

The most vigorous philosophy of our day is the reflection in the sphere of theory of our intensely practical habits of thought and life. It does not seem to be seriously handicapped by its unfortunate name, Pragmatism. This is a harsh, uncouth, angular word. I feel sure that any system of thought which is not killed outright at its birth by such a name has extraordinary vitality. There is nothing about it that suggests the lofty altitudes, the wide, misty vistas, the dreamy twilights and vast cloudlands of philosophy. It rather suggests the jolting of a heavily loaded wagon over a pavement of granite blocks.

As a practical, common-sense, hard-headed way of looking at things, this mode of thought has long enjoyed general vogue. But its elevation into the dignity of a philosophy of the world is recent. Many causes have contributed to the development of this philosophy. As already suggested, it is in harmony with the practical, experimental, scientific temper of our age. Every philosophy which gains a general currency must be in some way a speculative formulation of widely prevalent modes of thought and ideals of conduct, i. e., a reaction of the speculative intellect upon the life-conditions of an age. But its more immediate and specific origin is to be found in the recent de-

velopments in the study of psychology. It has now become the fashion in this science to think of all one's mental activities or processes as so many functions, so many ways in which the psychic being tries to adjust itself to, or organize, its environment. It is recognized that in any given mental act or process the whole mind is engaged. You, I, all of us, are engaged in an almost continuous series of efforts to get into wider and more satisfactory relations with the things, personal or impersonal, which in any way enter into our experience. Thinking is one form which these efforts take. We select from among the many things that strike our senses, or from among the many conscious movements of our souls, some to which we give special attention. We compare them, analyze them, group them, make affirmations about them, draw conclusions from them—and all for what purpose? Manifestly, in order that we may deal with them more effectively, handle them more successfully, get into more satisfying relations with them, and through them find our way to new, larger and still more satisfactory relations with all the factors of our experience. The function of the intellect, then, is to help us to enlarge and harmonize our experience, to get into broader and more satisfying relations with persons and things; or in less technical phrase, since the power and joy of life consist in the number, proportion and satisfactory character of these relations, the purpose of thought is to promote life, to make it broader, deeper, richer. It is obvious, then, that the intellect is successful in the performance of its function, i. e., attains to truth, in proportion as this purpose is accomplished. From these considerations the conclusion is reached that the true test of the truth of any judgment formed by the intellect is whether it enables us to adjust ourselves satisfactorily to our environment, to enlarge and harmonize our experience; or, in more homely phrase, whether it will work, will bear the test of practice. Here, you see, while we have traveled the path of science we have come out just where the unsophisticated, everyday man has stood all the time. Although he may be entirely innocent of the philosophy of his position, yet he stands very firmly upon the proposition that the final test of the truth of any doctrine or theory or affirmation which claims his

assent, must be, "Does it work well in practice?" The hard-headed man of affairs will no doubt welcome the scientist and philosopher to this platform, although his convictions will probably not be greatly strengthened by their tardy concurrence in his common-sense postulate. Anyhow, this common-sense test of truth is set up as a cardinal principle of the Pragmatistic philosophy. And I wish to consider now the bearing upon Christianity of this new and aggressive philosophy, which claims to spring directly out of the well-established methods and results of modern science, which seems to fit admirably the scientific mental habits of this age, and which gives evidence of its ability to extend its sway over the higher ranges of modern thought. It is eminently probable that it is with this fashion of thought that the Christian leaders of the rising generation will have chiefly to deal in pressing the claims of our religion, both among plain people and among those of higher culture.

In one of his entertaining and illuminating lectures, Prof. William James says: "If theological ideas prove to have a value for concrete life, they will be true for Pragmatism in the sense of being good for so much. For how much more they are true will depend entirely on their relations to other truths that also have to be acknowledged." In other words, Pragmatism must be considered in its bearing upon our religion both from the standpoint of its practical and also from that of its metaphysical implications. Let us consider first its metaphysical implications in relation to Christianity. These implications are being worked out by a number of acute and able thinkers, chief among whom are Professors James and Dewey in this country and Professor Schiller in England. They are contending with a great deal of power that reality is plastic and is moulded or constituted by intelligence; that truth is not a mental copy of a fixed and rigid order of reality, which exists apart from the knowing, acting mind, but is a successful organization of the elements of one's experience, so as to secure the harmony and extension of experience; that the universe is not a finished thing with which it is the business of the mind to bring itself into correspondence, but is now being organized or constituted, or is

in process of construction, in which constructive process every intelligent being is engaged; and that the very significance of our intellectual and moral activity is that we are working, along with all other similar beings, in building a universe which in the end will be what we shall have helped to make it.

Of course, in so brief a summary we can give no hint of the elaborate and often very subtle reasoning by which these philosophical principles, so roughly outlined, are sought to be established. I must confess that with reference to their cardinal metaphysical contention as to the nature of reality and truth, my own experience has been somewhat peculiar. While reading their cogent arguments, the fabric of the old philosophy which they attack seems to collapse hopelessly, and I find it difficult to resist their conclusions. But on the other hand, when not reading them, I find it difficult to maintain their point of view. Whether this is due to the persistence of an old mental habit, I do not know. But the question is not now as to any difficulty in adjusting our mental focus, but has reference solely to the bearing of this style of thought upon our theological ideas. At any rate, their criticism of the old philosophy seems overwhelmingly convincing.

The cardinal principle of this philosophy as expounded by Professor James is the primacy of the will, and has been called Voluntarism. He takes direct issue with the school of rationalistic thinkers who have stood so persistently for the primacy of the intellect. The Pragmatists have proved, it seems to me, beyond successful contradiction that the motive of all thought is feeling or desire, and that thinking is a mere preliminary to and preparation for conduct. They would amend the famous dictum of Matthew Arnold that "conduct is three-fourths of life," and would add the other fourth. From the incipiency of mental movement in sensation, through the more or less complex processes of thought to its *finale* in some kind of reaction, the mind is dealing practically with its environment, is adjusting itself, is acting, is fashioning its world, and all of this is the function of will. In this process the will is free, within limits; is truly creative in a qualified sense. Its choices are not mere illusions; they are real; they determine the direction in

which the spirit itself develops, and in some measure also the form which the universe takes. In so far as the universe has been organized it is a limitation, though not an absolute one, upon the will; but everywhere the Pragmatist sees will or wills at work. Nothing can be wholly true, according to this philosophy, which satisfies the logical faculty only. That which satisfies the desire for intellectual harmony or logical consistency and leaves the emotions starved or the will without a sense of real responsibility is so far untrue. The rounded, whole, complete truth must meet the desire for intellectual harmony, but must also afford satisfaction to the affections and supply to the will an undivided and powerful motive. The heart has as much right to be heard in the search for truth as the head. It may be said that action is the supreme function of the human spirit, and truth must energize the will and direct it along lines that lead to the greatest and most lasting emotional satisfactions.

Furthermore, as Professor Schiller says,' 'It [Humanism or Pragmatism] points to the personality of whatever cosmic principle we can postulate as ultimate and to its kinship and sympathy with man." Personality is the secret of the universe. It is original and it is final. The cosmic process is in fact the creation, development and perfection of personalities. What we call the material universe is only the foil of personality. It is the scaffolding used in the construction of this magnificent universe of personalities. It is an open question whether, in the last analysis, it be not wholly a creation of intelligence. At any rate it can be no more, to use the old Aristotelian ford, than a mere ὕλη, a formless stuff, chaos, in the fashioning, moulding, organization of which personalities grow into the fullness of spiritual statue.

Now it seems to me that a sane Christian theology has little to fear from a philosophy in which this is the central idea. For one thing, it seems to deal a mortal blow to the old Rationalism which for so long has vexed the souls of believers in religious verities, who often could give no better answer to its criticisms that the truly Pragmatistic one—"I believe, nevertheless, that these things are true." It is equally as effective as a breakwater against the floods of Materialism, which for a time appar-

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ently threatened to overflow the loftiest summits of the Christian faith. The conception of the plastic character of reality certainly leaves ajar the door of possibility for a divine revelation, for miracle, for the objective as well as the subjective efficacy of prayer. Dr. Schiller is disposed to maintain that the laws of nature, whose alleged infrangible and inflexible character have so often balked credence in the wonders of the Bible and weighed down the wings of upward rising petition, are in some measure modifiable by the activity of human intelligence. If the universe is an unfinished product of intelligence and will, as these philosophers maintain, and if the activities of all spirits are contributing something to its final organization, or hindering its progress, and if this vast constructive enterprise holds immeasurable possibilities of failure and perversion on the one hand, or of glorious success on the other, surely such a situation affords ample philosophic ground to maintain the reality of sin and of the atoning suffering of the divine Being whose responsibility for the completion and perfection of the universe must be supreme.

But I need not specify further. The Pragmatists certainly hold no brief for Christianity. They are not busy making philosophical garments for a theology which many people have supposed to be standing naked and shivering out in the cold; nor are they physicians who have been called in to administer philosophical stimulants to a dying faith. They are simply untrammeled thinkers who are engaged in formulating a philosophy which is believed to be the logical development of the marvelous scientific work of modern times. If their doctrines turn out to be helpful to the Christian faith, it is because that faith in its characteristic elements is in fundamental harmony with the great body of scientific truth, and because that harmony becomes more apparent as scientific truth becomes more proportionately developed and more thoroughly organized. And this, specifically, is my contention.

Dr. Geo. Burnham Foster has recently said: "In my opinion Christianity is in the most grievous crisis of its history. * * * It may be objected that the old churches were never so powerful and active as today; never so much engaged in labors of love.

But the question is whether all this is the blush of health or the last flush of fever on the cheeks of the dying; whether its glory is the glory of her springtime or of her autumn; whether the next season is summer or winter. It is the dying of the old faith which Western Christendom is experiencing. * * * The deepest doubters of our day are those whose consciences themselves are precisely the forces which have given birth to their doubts, and that deep doubt is not now with reference to dogma and cult and organization of an historic church, but whether the ideals which were sacred to the fathers are real gods worthy of all adoration * * * or whether those ideals are grinning and grotesque idols in the gloom of ancient temples, and which can endure no sunlight of modern thought." As the learned professor so reads the signs of the times and so measures the drift of modern thought, I shall not question the propriety of his giving utterance to a prophecy which to so many hearts is so shocking. However, his preaching of the funeral of Christianity is not only lacking in becoming tenderness, but is, it seems to me, entirely "too previous." He has diagnosed the inevitable disorders of growing youth as the infirmities of age and the pangs of approaching dissolution. It is the "blush of health" and not "the last flush of fever on the cheeks of the dying" which suffuses the face of present-day Christianity. It might be safely left to any jury of experts in the religious development of mankind whether extraordinary "labors of love" are the characteristic activity of a moribund faith. Indeed the merest tyro in the subject knows that when the health of Christianity has been low the decline of vitality has invariably manifested itself by quite the opposite symptoms. Heretofore, certainly, the predictions of the collapse of Christianity have been based upon the alleged absence of these labors of love. This reminds us that this is not by any means the first time that Christianity has been declared to be *in extremis.* Our religion is in the situation of the man who has lived to read many obituary notices of himself. It may be said with all kindness that usually such pronouncements are either the advertisement of a personal hostility to some perverted type of Christianity, or a cheap method of exposing the carcass of the writer's own defunct faith. They

are the inevitable but disagreeable incidents of a period of transition.

And surely we are in a period of transition. Christianity *is* in a crisis, and I am willing to admit that it is "the most grievous crisis of its history" (although I do not like the implications of this adjective). I am aware of the enormous scientific activity of the last hundred years; of the mighty floods of new knowledge that have been poured into the minds of men. I know that scientific inquiry has pressed its way into every sphere of life and has worked out surprising and sometimes startling results in every realm which it has entered. I know that it has paid scant respect to ancient prejudices and hoary dogmas. I know that some of its great generalizations when announced have been felt like explosive shocks that sent a tremor to the very foundation of creeds which seemed to be established upon the Rock of Ages. I know that the modern mind has been taxed to its utmost capacity in the effort to correlate all this new knowledge with the precious tenets of its traditional faith, and that while toiling at this huge unfinished task it has been again and again surprised and disconcerted by shouts arising from some other part of the field announcing some new discovery or proclaiming some new theory which only added to and complicated the difficulty of the undertaking. I know that we have been living and are yet living in a period of intellectual disintegration and reorganization which is without parallel perhaps except in the first century of the Christian era. I know that many minds have become hopelessly confused; many have been panic stricken; many have reacted into the most narrow dogmatism, and with bitter pessimism assail the scientific spirit as the breeder of religious and moral anarchy; many have become tipsy with the wine of new knowledge and their over-stimulated brains have been fertile in wild fancies which have no significance except as they add to the general uproar; some in their too eager desire to prophesy concerning the new order have concluded that amid the triumphs of the human intellect they were witnessing the tragic death of the one great religion of the heart. Let us take our stand among that number who in the midst of the prevailing con-

fusion have striven first of all to maintain a clear and balanced judgment. By all means let us firmly refuse to be driven into an attitude of blind and stupid reaction. If the ship be in danger we cannot save it by driving it into the dangerous shallows of a narrow obscurantism, for there it will strike fast upon the ragged rocks and be beaten to pieces by the merciless waves. With equal firmness let us refuse to be stampeded into a frenzied radicalism that proposes to scuttle the ship because of an irresponsible report that it has sprung a leak and cannot reach the port. To my mind, it is fundamentally a question of correlation; of building up a philosophical conception of the world which will harmonize and unify the results of science and the postulates of faith. I have not a doubt that this can be done. The work is under way; and the Pragmatists are probably making at the present time the most important contribution to the undertaking. Their enterprise is to develop a philosophy which shall spring directly out of the soil of science. Without doubt the hour has struck for this task. Its successful performance, I fancy, must be the next great achievement of the human intellect. The work is not by any means completed, but I make bold to say that while I am quite unprepared to commit myself to all the conclusions thus far reached in this philosophical enterprise, it certainly renders faith in the great tenets of our religion easier than did the old philosophy which it is replacing. I am pursuaded indeed that a clear eye can discern amidst the intellectual confusion of our day that the most significant contest going on is between two philosophies, and that the new and winning one is creating an intellectual atmosphere which will prove a more congenial climate for Christian faith. The real outcome toward which the world-transforming activity of scientific thought is tending is not the destruction of religion nor the paralysis of faith in the great Christian verities, but toward a reconstruction of the philosophical conception of the universe. Christian faith had entered into a *modus vivendi* with that old philosophy, but surely no one familiar with the history of human thought can claim that that *modus vivendi* was without tension and strain. The accommodation was never free from grave difficulties. If

the figure may be tolerated, our religion and that old philosophy dwelt together in matrimonial bonds, but I maintain that Christianity was under duress when she entered into and abode in that alliance. The peace of the union was not unfrequently disturbed. The noise of the domestic altercation sometimes became a public scandal; and the dissolution of that unhappy marriage, if it come about through natural processes, may not prove a great misfortune. The intellectual unity and harmony of experience was never fully achieved, and a radical reorganization of our reasoned conception of the universe, while it may bear a superficial resemblance to the disintegration of the Christian faith, may in fact be but the liberation of that faith from a serious philosophical handicap. At any rate, before we become paralyzed with fear that the house is on fire, let us examine to see whether the origin of the smoke is not a burning rubbish heap on the back premises.

But let us now turn to consider the more practical side of our question, or, as Professor James phrases it, "whether theological ideas prove to have a value for concrete life." There are at least four concrete demands which human need makes upon every religion.

First, the cleansing of the conscience. The guilty conscience is a great and solemn reality, however we may account for it, or in whatever terms we may define it. We may in theological terms describe it as sin and the consciousness of divine disapproval; we may scientifically regard it as the pain of maladjustment to the moral order of life; or, speaking psychologically, as the painful tension of psychic disharmony, the signal of a lack of unity in the soul. But it is one of the great facts of life. (These scientific definitions may enlarge our conception of the problem of guilt, but they are not to be taken as adequate substitutes for the theological terms.) To remove guilt, to bring about reconciliation to God, or, if anyone likes the term better, to secure moral adjustment and psychological unity, is one of the great functions of religion. The guilty soul feels the frown of condemnation on the face of the Infinite, and so every religion undertakes in some way to remove from the miserable soul the shadow cast by this cloud. Has Christianity been suc-

cessful in performing this great function of religion? To ask the question is to answer it. Through its doctrine of the divine sacrificial atonement it has brought to successive generations of penitent sinners the blessed sense of reconciliation to God, of restoration to the divine favor, of moral adjustment and inward unity. How many millions of simple souls have felt this relief! There has been an unbroken and distinguished line of cultured spirits who likewise have entered into this joyful experience which has changed for them the significance and trend of life. Nor is there any likelihood that we shall ever advance beyond the need of the doctrine of the atonement to meet this crisis in our moral experience. I do not see how it is possible thoroughly to comprehend the significance of the brilliant work done in the psychloogy of religion by such men as Baldwin, Starbuck and James without perceiving that there is a real psychological basis, so to speak, for this great doctrine of our faith. The need of it is rooted in the ethical processes that are normal to human nature.

But the great efficiency of our religion in meeting this ethical need is evidenced not only by the fact that it gives ease to the disturbed conscience, but that, while giving ease, it also gives increased vigor. There are religions that give ease to the conscience after the manner of an anæsthetic. They quiet moral pain by producing moral insensibility; but Christianity does not cause the frown on the face of God to disappear by clouding the vision of the eye that looks Godward. It does not remove the discomfort of moral maladjustment by decreasing the sensitiveness of our moral nerves. Rather does it impart a higher sense of the holiness of God, a keener consciousness of the moral order of the world. It overcomes the moral disorder by giving a higher moral vitality. It uses constitutional treatment, it bestows moral health. This is a fact which cannot be given too much emphasis in considering the practical claims of Christianity. I am aware that ethical perversion has accompanied the prevalence of a corrupted type of Christianity as inseparably as its shadow, but this only confirms my contention. It is equally true that where a true, unperverted type of Christianity has prevailed consciences have been quickened into greater energy and moral activity has been

but the outshining of its rays. Despite the periodic ebbing of the tide and notwithstanding occasional epochs of ethical confusion resulting from great social changes, it is simple historic truth that Christianity has been a most potent promoter of moral progress. There have been two phases of this progress. First, there has been an elevation of the moral ideal. The contemplation of the character of Jesus and its dynamic authority as an ethical standard has steadily and inevitably resulted in purifying and refining moral sentiments, has, in fact, rendered it impossible for the moral life of Christendom to crystallize on any lower level than that of perfection. Second, there has been a progressive ethicizing of all life, i. e., an application of the moral standard to wider and wider spheres of life. For instance, can one easily measure the moral distance that lies between our present imperfect application of the high ethical ideals to politics and the Machiævillian principles that once prevailed in that great realm of human activity? If one wishes to be converted from pessimism on that subject, let him read history. Today the politician cannot escape the troublesome query, "Is it right?" although he too frequently is successful in clouding the issue, and sometimes in openly defying the demands of conscience because of a lack of sufficient organization and cohesion among moral forces. The brilliant senator who made the remark, "The Decalogue has no place in politics," and who was merely an unusually frank survival of an ancient order of things, found not only that the Decalogue had secured a place in politics, but that it had better staying qualities in that arena than he. The organization of the Hague Tribunal marks a new era in the history of international politics because it signalizes the entrance of moral ideals and standards into a sphere of human relations in which it seemed through the long, dreary, bloody ages that they could never gain a footing. It marks the beginning of the end of an exclusive group morality and the beginning of the establishment of standards of righteousness that are absolutely universal in the domain of politics.

And what is true in regard to politics is also true in every other department of life. Business methods and policies are

likewise being subjected to a rigorous moral criticism. The question, "Does it pay?" is balanced by the question, "Is it right?" In fact, the whole system of economics which for so long was accepted as unquestionable is now undergoing an examination as to its ethical soundness, and everywhere higher moral standards are fighting their way to control. In this connection, I think, we come upon a very interesting paradox. There is current today a distinctively ethical type of pessimism, i. e., a pessimism that grows directly out of moral progress. There have been within a lifetime great strides toward measuring all life by high ethical standards, and some men become gloomy when they contemplate the apparently growing gap between facts and ideals. Whereas, the real difference between the present and the past is that we are now measuring more of life by ethical standards and by higher standards than men of the past did. This kind of pessimism is but the shadow cast by crude facts in the light of respendent ideals as they illuminate larger and larger areas of life.

Second, this leads me to notice another demand made upon religion by the practical needs of life, viz.: that it shall give repose to the soul. We may derive a sort of comfort from witnessing a form of pessimism that arises from the very rapidity of moral progress. But religion ought to be a refuge from pessimism, from gloom, from fear and anxiety. The theory that the sense of dependence is the root of religion, while inadequate, has a very considerable measure of truth. Although man is conscious that the world around him is, to a limited degree, responsive to his efforts, and can be moulded in part by the energy of his will, he never rids himself of the keen consciousness that he is surrounded and acted upon by forces over which he has but little, if any, immediate control. The most obvious of these are the mighty elements and processes of nature—cold and heat, storm and calm, drought and flood, the treacherous wave and the trembling earth, "the pestilence that walketh in darkness and the destruction that wasteth at noon-day." But as our human relations multiply and become more complex and far-reaching, as social life becomes more highly organized and the interdependence of men more extensive, and the subtle

social reactions become more difficult to trace, we find ourselves in this realm in the presence of forces that affect our welfare as profoundly and that as far transcend our power of individual control as the drought or the tornado or the earthquake. A war in a distant part of the earth may mean economic weal or woe to a merchant or a workman in Louisville. Not long since the collapse of a bank in New York which had been dishonestly administered sent a shock through the financial world which meant disaster to many men who lived in remote sections of the country. A business policy determined upon by a little group of men gathered in a star-chamber meeting in an Eastern city means plenty or want in some humble home on the Pacific coast. This determines, perhaps, whether some youth shall be educated or not, and upon this determination depends the the direction and significance of life to him; and who shall trace the far off consequences in other lives and other times? It takes but a slight acquaintance with the conditions under which we live in these modern days to give one an overwhelming sense of his individual littleness and helplessness in the presence of these mighty forces that play throughout the social universe.

Besides the uncertainties of life that grow out of the incalculable play of these forces of the natural and social worlds, which transcend individual control, there confronts every man the dread uncertainty of death, whose coming he can neither calculate nor avoid, and which will usher him into a realm whose darkness and silence are to him impenetrable and unbroken. He cannot foresee the hour when he or those whom he loves will sink into that darkness, but knows that the hour approaches with every beat of his heart.

Is it any wonder that under these conditions fear and anxiety eat out the hearts of men? Always man has needed some sovereign antidote for fruitless care, and the more extensive organization and the higher complexity of life are continually emphasizing this need. Anxiety is a fire that does not refine the gold, but burns up the dross and the gold together. It exhausts vitality; it dries up the fountains of life. Some fortification must be found against this, the most deadly enemy, next to sin, of the soul's welfare. And surely there is no forti-

fication against it like faith in the sovereign power and loving care of God. It is interesting in these days, when the psychological significance and the therapeutic value of good cheer, of optimism, of serene and happy states of mind are so much emphasized, to turn again to read the words of Jesus upon this theme and be reminded how very modern he is, notwithstanding the archaic forms of his ministry and message. When one has measured in a scientific way the immense importance of states of mind in the development and economy of vital energy, he will not consider it extravagant to say that if the teaching of Jesus in this one particular were literally and generally practiced the result would be to conserve for useful purposes more than one-third of the total energy of humanity, which now goes to waste in worse than fruitless anxiety. "Consider the lilies of the field how they grow, they toil not neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If God so clothed the grass of the field which today is and tomorrow is cast into the oven, shall he not much more clothe you, oh, ye of little faith?" "Which of you by anxious thought can add one cubit to his stature?" "Let not your heart be troubled, ye believe in God, believe also in me." Verily in these words, the purest poetry, the purest science and the purest theology are combined; but their noblest quality is their simple, practical usefulness, constituting as they do the very answer of divine wisdom to one of the deepest and most abiding needs of human life.

Third, it will be observed that this need of support to the mind in the midst of the anxiety-breeding conditions of life is given in a way to augment rather than to diminish the energy of the will. There are religions that give repose by freezing the soul into a stoicism that contemplates with equal indifference all possible experiences. But a repose that is purchased by yielding one's self with indifference to the decisions of fate, by eliminating contingency, choice, freedom, responsibility, is the repose of death and not of life. The oak that lies prostrate on the earth is at rest, but it is a different kind of rest from that of the monarch of the forest whose widely ramifying roots grip the earth with a firmness that enables it to stand reposeful amidst the howling winds.

There have been two notable instances in history of amazing outbursts of national or racial energy conditioned or developed by a fatalistic religion. One was the overrunning of the Eastern world by the followers of Mohammed; the other was the overthrow of the Russian power by Japan in Manchuria. Without going into an analysis of the causes of these extraordinary phenomena, let us observe, first, that in both instances it was energy which moved and swayed men in the mass, but did not individualize them; second, that in each case it was a belligerent and destructive rather than a peaceful and creative energy; third, that in the case of Mohammedism the spurt or spasm which aroused a passive people from age-long lethargy spent itself like the fury of the tempest and the people sank again into a stolidity and immobility out of which their religion seems to have no power to revive them; fourth, that while religious fatalism gave the Japanese their remarkable carelessness of death, which in part accounted for their striking victories, their stoic courage would have proved futile had it not been reinforced by the use of methods and instrumentalities which their own civilization had not developed, and had they not previously been awakened into creative activity by the touch of influences that came from afar; fifth, that many thoughtful and sympathetic observers, as well as some of Japan's most acute thinkers, perceive that the career of new, peaceful, creative activity upon which Japan has so auspiciously and proudly entered can not be maintained upon the old ethical basis on which her former civilization had rested, but for its successful continuance demands a change in her religious ideas.

It is one of the glories of Christianity that it does not give to the soul the serenity that checks the wasteful leakage of vital energy by sinking the individual into a conscious insignificance which renders interest in one's personal welfare illogical and foolish, nor by smothering the emotional and voluntary nature under an exhausted air-pump of fatalism; but that it stimulates emotional interest in life and liberates the potential energy of the will, while it assuages the vain tumults of the heart, smoothes the wrinkles of care from the brow and replaces the painful tension of fear in the countenance with the restfulness

of a divine peace. It is not an accident that those people which have led the great advance in the useful arts, in free and effective government, in scientific mastery of the forces of nature, in economic efficiency; which have traveled furthest upward from the stolidity and cruelty of the brute world toward the intelligence and kindliness of the world that is divine; which have spread their civilization, their ideals and their dominion most widely over the earth, not through the dead weight of superior numbers but by the might of a superior energy; which today are everywhere looked to by backward peoples as their teachers and guides, and which hold in their hands the destinies of mankind—it is not, I say, an accident that these peoples are the adherents and propagandists of the religion of Jesus. It was the gift of life, of vitality, of energy, which the author of that religion declared that he came to bestow upon men. "I am come that they might have life and might have it abundantly." The fact that the energetic and dominant peoples have been adherents of the Christian faith since that faith was established in the world is too great and striking a phenomenon to be dismissed as accidental or insignificant. It is true that some peoples have declined in vigor and efficiency while still adhering to Christianity, but in every such case they have at the same time and in about the same degree apostatized from the simple and genuine religion of Jesus, and incorporated non-Christian elements into their religion. The facts show beyond question that by some principle Christianity and practical efficiency are vitally related to each other. It would be too much to claim that Christianity is the sole cause of the superior vitality of the more powerful nations and races, but unquestionably Christianity has been propagated most readily among and gained the most permanent hold upon the most vigorous peoples, because it finds in them the most suitable soil for its growth. It is also unquestionable that it conserves and develops whatever capacity for creative achievement may be latent in a people.

Fourth, this leads us to the consideration of another demand made by concrete life upon religion, i. e., that it shall afford a sufficient religious basis for an adequate social ethic; that its doctrine of God shall involve an ethical principle which can guide social adjustments in a progressive society.

One sees in the social world a state of things very similar to that noted in the sphere of philosophy—uncertainty, unsettlement, confusion, a babel of voices. Just as authority of every kind has been discounted in the realm of speculative thought where universal reorganization seems to be the order of the day, so in society the institutions of authority are either discredited or subjected to radical criticism, being called upon to give an account of themselves and justify their existence and methods in the court of public opinion. Are these institutions promoting the true ends they were created to subserve? The fact that they are here and that they claim the allegiance of men is not accepted as sufficient answer to this question. Our churches, our civil and political institutions, our economic methods, all the separate parts of our social organization — shall we throw them all, or some of them, overboard? Shall we reconstruct them all and readjust them to the conditions of modern life? Legislatures are no longer looked to as fountains of wisdom. Courts can claim but little reverence, no matter how long the gowns of the judges nor how immaculate their ermine. The clergyman no longer overawes men by looking down upon them from a lofty pulpit, nor by buttoning his coat up to his chin. The cry everywhere is that men are not rightly adjusted to one another in and through these institutions. Amidst all the clamor and scramble after personal interests, while those time-honored institutions which of old have been the symbols and instrumentalities of social order are being shorn of their traditional authority, a discerning ear can hear rising higher and higher a mighty demand for a stricter and a wider justice, a fairer adjustment of man to man in all the interests and activities of life—a demand which seems to be the expression of a determination that this end shall be realized if necessary at the cost of a complete reconstruction of the social fabric. All of this is only the application of the test of Pragmatism to these institutions.

We observe other phenomena, also, similar to those noted in the domain of speculative thought. There are stolid reactionaries who seem convinced that the only remedy for agitation is petrification; there are frenzied radicals who fancy that the

only agencies capable of effecting necessary changes are the torch and the bomb; and there are others who believe that the method of true progress is conservative change and are striving to maintain a level head in the midst of the hubbub. Now the encouraging aspect of this situation is that while the general agitation is largely due to the efforts of special interests to exploit society, it has developed to an unprecedented degree the consciousness of the solidarity of society and awakened the consciences of men to a sense of social wrong as they have never been perhaps in the history of the world. The result has been to stimulate men to an examination of the ethical principles that underlie our social order, and to undertake a reorganization of society on the basis of the soundest and most rational social principles that can be discovered. He is a blind man who cannot see the opportunity which this situation opens to Christianity. Is Christianity ready for it? Has our religion a social gospel? Is there a social ethic rooted in its cardinal doctrines which is so vital, so related to the fundamental facts of human nature, so universally adaptable that its thoroughgoing application would bring in the reign of social justice and the progressive realization of all the true ends of human association? A volume would be required to give an adequate and detailed answer to this question. I dwell upon it here only because I believe it to be the supreme practical test which our religion must undergo. I do not hesitate to say, speaking from the point of view of the Pragmatist, that by its answer to this question Christianity will stand or fall in this age; and I do not at all fear the test. It is this social ethic of Christianity, which is rooted in its very heart, that has received less emphasis through all the Christian ages than any other element of our gospel. From the bottom of my heart I am thankful that the insistent and alarming exigencies of modern life are compelling attention to it.

How has Christianity stood similar tests in the past? For we must remember that while this is by far the most acute crisis of this kind which our faith has met, it is not at all the first social test to which it has been subjected. It was not long before primitive Christianity compromised with the heathenism

around it, but at least three great social achievements must be laid to the credit of that alloy of Christianity and heathenism which for so long was the dominant religion of Christendom. It arrested the decay of the ancient civilization and prolonged for centuries the life of the social fabric of the Roman Empire. When at last the disintegration of that social order was complete this impure type of Christianity gave integration and unity to a world which otherwise would have sunk into almost absolute chaos. It fertilized the germs of the social order that succeeded the old, and has presided over the development of Western civilization until comparatively recent times; and now Christianity, partly as a result of the social development fostered by itself and partly as the result of the fermentation of its inherent spiritual forces, is ridding itself of those alien and heathen elements which had been mixed with it, and in its purity, simplicity and vitality is making ready to wrestle with the greatest social task it has ever confronted. Who will doubt its success?

In order to see this most interesting situation in proper perspective, let us briefly contemplate the relation of Christianity to social development from a point that gives a wider outlook. What in general has been the function of Christianity in social progress? There have been two great foci of social progress. At first society was organized around the tribal group as the unit of value. The individual was secondary, the group was primary. The conditions of life were such that to maintain the life of the group was the supreme need. This, of necessity, made the life of the group and its interests the focal point in the consciousness of men. All life was organized and conducted on that principle. Religion was of the tribal or national or group type. It was so because religion is a practical thing, and is intended to meet the actual primary needs of life. But through the inevitable expansion, collision and amalgamation of these groups there comes a time when the narrow group organization of life gives way and with it the group consciousness, and by consequence the group religion; then there must be found another focus of social life, another unit of supreme value; the emphasis must be transferred from the group to the

individual. The unit of value is no longer a certain group life, but it is the life of a man. Around this new principle all life must be reorganized and this new organization of life must have a religious basis and an authoritative ethical principle. Now Christianity came into the world when the foremost peoples of the world reached this transition point. It furnished the ethical basis of this new organization of man's thought concerning himself. Could the world have made this transit from one standard of supreme value to another, from one focus to the other of social organization without Christianity? I maintain that it could not. Christianity has met every people in history which has made this transition at that point in its development and enabled it to take that most significant step in progress. Where Christianity has not gone social development has been arrested at that point. On this premise may be based a strong sociological argument for the extension of Christian missions in the Orient, whose people are now facing the necessity of making this transition. It would lead me too far afield to discuss the sublime failures made in that Oriental world to establish a universal religion; but it is a notable feature of those abortive efforts that while the social group was given up as the unit of value, the individual was not substituted for it. The result was that they were unable to guide society in a further stage of social progress, and hence the stationary character of those civilizations whose people nevertheless exhibit excellent native intelligence and capacity.

Now notice three great principles of the social ethic of Christianity: First, the immeasurable value that is placed on the individual; second, that the individual can realize himself only in and through the life of the group of which he is a conscious member; third, that the most important group of which every man should feel himself to be a member is humanity. When the present social struggles and problems are studied in the light of these three great principles, it is apparent that Christianity contains the answer to our fundamental social question. We must have a social organization which magnifies the value of the individual; but that individual must be socialized, must realize the identity of his interests with the interests of all; and

narrow group loyalties must be subordinated to the wider loyalty to humanity, as the group of which each is a conscious unit broadens into the great organism of mankind. The struggle for such a social organization is the secret of the history of our time. Christianity contains no detailed model of the social fabric; it gives no plans and specifications of the great structure we are erecting; but it does what is far more fundamental and potent, it sets forth the great principles which must be embodied in that structure and enforces them by the highest sanctions which the soul recognizes. It urges these principles as springing directly out of the character and will of God as manifested in his relations to men. Accordingly the embodiment of them in the organization of society is the continuation and fulfillment of the cosmic process, so far as that process comes within the purview of man. It is manifest, therefore, that so long as society is struggling toward the complete organic expression of these ideas the preaching of the gospel of Christ will be a practical necessity. The fact that men are arriving at the scientific demonstration of the truth of these principles does not render obsolete or useless the religious doctrines with which they are vitally related. If it were possible (which it is not) to substitute for the sanctions of religion the sanctions of science, the latter would turn out to be but a rendering in different terms of the realities expressed in the former. It would be only a scientific statement of religion. Yes, until this social idea shall have been completely realized the preaching of the gospel of Christ is an indispensible condition of progress. Only thus can a social apostacy—a sinking back to lower levels —be prevented; only thus can the individuals composing society be restrained from following selfish and disintegrating courses of action and their consciences be kept tense in the struggle toward a social state in which righteousness and peace shall kiss each other, which shall be irradiated with the light of a justice that is one with love.

But I must hasten toward a conclusion. From whatever point of view the subject is examined, Christianity stands the test of Pragmatism. As a theory of the world and as a practical, scientific method of discriminating between truth and

error, this new philosophic movement which expresses the significance and trend of modern scientific thought has in it no menace for our faith. The deepest and most powerful intellectual current of our age is in the main running parallel with the current of our faith. I consider it a matter of especially great importance that the ministry of our times should realize this fact. We have no right to suffer the impression to prevail, either vaguely or definitely, that the all-embracing and irresistable scientific movement of the age is inconsistent with the triumph of our faith. Is there not abroad among preachers as well as others a certain more or less vague uneasiness which springs from an apprehension that the universal prevalence of science will sap the foundations of faith? Reactionary theologians and unbelieving scientists are both responsible for any such impression as may exist. A really powerful ministry, a ministry adequate to the needs of the era into which we are entering, is not possible unless this unnatural tension between science and faith is removed. Christian workers cannot go out to do well their great task in the individual salvation and social progress of mankind with a false and debilitating apprehension that if men knew more they would believe less. Our ministry must go out with all the energy and aggressiveness that come from the consciousness that science and faith are different but correlative aspects of the same great realities; that the enlightened intellect does not veto the instincts of the faithful heart. I believe that the last generation witnessed a most serious breach of the unity of consciousness in this matter. Many men were embarrassed; there was much hesitation in some quarters and much heated recrimination in others, while among the masses of men there was a wide-spread paralysis of faith. It ought to be the achievement of this generation to restore the unity of consciousness to Christendom—to reconcile the head and heart—for only thus can the vast and difficult tasks which are common to Christianity and science be accomplished. We shall come to see in this generation that Christianity is scientific and that science is Christian; that, as was so eloquently declared from this platform not long since, "this is an evangelical universe," and we shall find that at the same time it is a scientific

universe. Many theologians have been comforting the distressed by assurances that there can be no real conflict between what God has revealed through inspired men and the processes and constitution of his world, which it is the business of science to discover. But too largely this comfort has been based upon a mere hope that somehow harmony would yet be found. Is not the hour close at hand when this harmony should become a demonstrated fact by the actual correlation of the results of science with the postulates of faith? It is my opinion that the alienation, which was based upon the fact that neither quite understood the other, not only ought to cease but ought to be replaced with a consciousness of their essential unity. There certainly must come a time when science will be included as a part of the Christian cult, one of the great departments of Christian duty, partaking of the nature both of worship and work, wherein we at once adore the Creator and execute His purposes. Christianity is a revelation, i. e., an unveiling. Science is a discovery, i. e., an uncovering. The relation of the two is manifest; they supplement each other. In the one God takes the initiative, and man co-operates; in the other man takes the initiative, and God co-operates. Together they constitute the great process by which the secrets of the universe are disclosed to men, by which men come to the proper knowledge of, and adjustment to, all reality, especially knowledge of and adjustment to the will of God, which is the reality of transcendent importance expressed both in revelation and in nature.

Standing in the vale of Chamouni a little above the village and looking up toward the Mer de Glace, you will on some days see all the higher altitudes shrouded in mist. By and by, if you wait long enough, you will see the mists part and lift, disclosing to your view a scene which lingers in my mind as the most sublime which has ever expanded and exalted my soul. The Aiguille du Dru and the Auguille Verte, whose sharp peaks rise 9,000 feet above you, together form the double-pointed spire of a cathedral whose proportions and splendor dwarf into utter insignificance all the architectural creations of human genius. I shall never forget how, as I climbed alone the side of Montanvert, I stopped more than once as there burst upon

me from some new point of view the vision of those marvelous peaks piercing the intense and silent blue, and exclaimed audibly: "I know now for the first time the meaning of the words 'the Glory of Almighty God.'" I was transported with holy emotion; I knew and realized that this earth is God's temple and felt that the only adequate worship of him was the life of humanity redeemed and sanctified in all its activities. And surely these apocalyptic visions are our sanest experiences and give us our surest glimpses of the real meaning of this universe and of our life in it. Such a vision assures us that our religion is growing, not decaying; expanding to include scientific activity, not contracting and fading before the advance of modern knowledge; is standing upon the threshhold of an era of vigor and conquering might such as it has not entered upon since the apostles were sent forth in the power of the Holy Ghost. Let us, the members of this Institution, felicitate ourselves that we have been called to be ministers of this faith.

THE STUNDISTS.

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The German Orient-Mission has taken a profound interest in the Russian Stundists, and it is chiefly from its publications that I gather the following facts, though I have gleaned from other sources as well.

I have before me two of its pamphlets on the subject. The first is entitled "A Leaf from the History of Stundism in Russia."* It is by a writer who calls himself "Christophilos," a name evidently assumed, perhaps to guard against danger. This pamphlet has chiefly to do with Ivan Riaboschapka, the originator of the movement. The materials composing it were gathered by Christophilos from the lips of this Russian apostle as he lay in his last sickness, so that the narrative posseses the highest authority.

Ivan Riaboschapka was a peasant. He was born at the village of Liubomirka, in Southern Russia, where also he spent his childhood and early manhood. He was a miller by occupation, and was sober and industrious. He married and had three children, all of whom died early. Before his marriage he learned from a discharged soldier to read and write, a rare accomplishment for one of his class. He was fond of the Russian fairy stories, and read them with pleasure by day, while his mill was doing its work for him, and in the evening at home.

His business required him to go to the villages of the surrounding country on market days to sell his flour. At one of these places he purchased a New Testament in Russian, such as the British Bible Society has sold in Russia by hundreds of

*Blatt aus der Geschichte des Stundismus in Russland. Von Christophilos. Mit drei Illustrationen. Verlag: Deutsche Orient-Mission. Berlin. 1904.

thousands. He read this book with interest, but understood little of it. He consulted his priest concerning it, and was told that it was not for such as he, that it was even dangerous for laymen, and that he ought to content himself with the regular observance of the rites of the Russian Church.

The village of Liubomirka is not far from Rohrbach, where there are many Germans and a German church. The German pastor had been under pietistic influences, such as still make themselves felt in the German religious life. He was accustomed to hold a familiar service in Russian every Sunday afternoon, which was called the "Stunde," or hour. In fact, the service lasted two hours. It consisted largely of exposition, of singing, and of voluntary prayer. It did not differ greatly from our prayer meeting, except that the exposition of the Scriptures occupied the chief place. Riaboschapka became a regular attendant at this service. Here he learned that he must be born again. After almost a year of these influences, he one day bowed on his knees in his mill, and for the first time prayed from his own mind and heart. "I do not know," he afterward stated, "what I said, or what I asked; but I know that when I rose from my knees all was bright within me, and I felt as light as if one had taken a bag of grain from my shoulders. I leaped high in the mill, and praised God aloud for very joy." This great change is not dated, but, judging from some rather vague and inconsistent statements of the narrative, it may have taken place in 1848.

The new life of Riaboschapka at once made itself manifest. His wife soon rejoiced with him in it, and then a group of his neighbors. These people began to assemble on Sunday for a familiar service like that of the German "Stunde" at Rohrbach. At first they were not molested, though some sport was made of them. The observers called them "Stunde," or "Hours," after the name of the service. It was the wife of Riaboschapka, however, who invented the name of "Stundist," or "Hourist," to designate her husband, and "Stundisti,' or "Hourists," for his little company. From her lips the name has spread all over the world.

Such was the origin of the name Stundists; but was this the

origin of the people and of their movement? Some writers date their origin much earlier; others* place it as late as 1877. I have no doubt that there were earlier conversions among the Russian peasants who attended the German "Stunde" at Rohrbach, and that there were some earlier village meetings. But there was no special movement. It was the conversion of a man of power like Riaboschapka that created the movement. Let us grant that the Norsemen discovered America; yet we shall still say that Columbus discovered America in the proper sense of the words, since it was he who gave America to the world and started the tide of European emigration to its shores. Even so, Riaboschapka was the founder of the Stundists, because he was the originator of the movement, though there was some preparation for his work in events which preceded his conversion.

The fire kindled in the heart of Riaboschapka burned ever more brightly. It moved him to carry to the neighboring villages the news that men must be born again and may be born again. It became his custom to drive to these villages on the market days and, standing in his cart, to address the people, who came to hear him in crowds, attracted by the novelty of his message and by his personal power as a speaker. This method of preaching was favored by a method of advertising strayed or stolen animals which prevailed at the village markets. The loser would stand in his cart, call all the people to him, and make his announcement. It had become the habit of the people to flock about any cart from which any man called to them. Riaboschapka availed himself of their readiness to assemble, and secured a multitude of curious hearers wherever he appeared. A great demand for the New Testament sprang up, and many assemblies were formed on the model of the "hour" appointed in Rohrbach by the German pastor.

The Stundists immediately began to learn to read. To this day, Stepniak* says, "the Stundists at once teach a convert to read and then give him the New Testament." To this prac-

*Stepniak, "The Russian Peasant," p. 340.

*"The Russian Peasant."

tice he attributes their intellectual superiority to the other Russian dissenting bodies whose chief field is the peasantry. Yet of course thousands who are not converts are drawn to their assemblies, are not able to read, and are dependent for their knowledge of the New Testament on the public reading.

So great was the extension of the movement, so extraordinary was the sale of the New Testament, and so ignorant were the peasants who assembled to hear it read, that Riaboschapka found it necessary to give the people instruction. His journeys for this purpose became longer and more frequent as the work prospered, until at length he abandoned his secular occupations completely and devoted himself wholly to these sheep without a shepherd. He became an indefatigable missionary. His wife undertook the care of his secular business, so that he might be free, and also might derive from it a support which would enable him to spend his entire time in his holy calling. He usually traveled on foot, a knapsack on his back, and, since this was not sufficiently capacious, the legs of his high Russian boots stuffed full of simple necessaries for the journey and copies of the New Testament. In this manner he traversed all Southern Russia, and penetrated beyond the Caspian Sea. In some villages he was received with stoning and scourging, and went forward to the next, in simple dependence upon the direction which Christ gave to His first missionaries for such emergencies: "But when they persecute you in one city, flee ye into another," Matt. 10:23. It was his custom to ascertain in each friendly village the names of the leading peasants in the next, that he might seek their hospitality, remembering another wise command of the Lord: "Into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go hence," Matt. 10:11. He thus secured the favor of the most influential persons, and also a house large enough to hold the assembly of people eager to hear the new doctrines.

The substance of his preaching was found in the fundamental truths of the crucifixion and resurrection of Christ, the love and power of the Holy Spirit, and the necessity of the new birth. He carefully avoided political topics. He exhort-

ed his hearers to revere the clergy and to be faithful to the established church. At the same time, he denounced the worship of pictures and relics, the superstition of crossing oneself for good luck, and the doctrine of a special priesthood.

At first the Stundists continued to attend the services of the national church. They had not yet discovered that it was a hindrance to the divine life, rather than a help. Many of its priests were ignorant drunkards and gamblers, and "like priest, like people." But the Stundists were slow to discover that they were of a different spirit, and they were distinguished for a time only by their voluntary assemblies and their exemplary conduct. They did not drink. They did not gamble. They were noted for their kindness to all men, and especially to one another. Their readiness to share their small possessions with the needy gave rise to the charge of communism, and their persecutors made the most of this slander. But their peculiarities did not at first lead them to forsake the church of their fathers, and they were content to be a leaven within the lump rather than a separate loaf.

This attitude toward the national church, however, could not be maintained permanently. They did not derive spiritual help from its long and dreary services, and gradually fell away from them, finding what they needed in their own informal meetings. They did not intend to do this; they had no plan; the process was one of nature, rather than of forethought, like that which brings every child into the world to run its own race and work out its own destiny. The priests began to complain to their bishops of a hurtful German sect called "die Stunde," "the Hours." The people, they said, were drawn away from the churches by this new sect, and in many places the services had no attendants. The government began to bestir itself, and many Stundists were arrested, Riaboschapka among them. The first trials resulted in their release, and a report went abroad among the peasants that the rulers had become Stundists, which attracted many to the movement. It would have been easy for the national church to retain all these people and to derive new life from them. Here we have in its latest form the old story of the Jewish nation and the early

Christians, of the Catholic church and the Protestant Reformers, of the Anglican church and the Methodists: "He that was born after the flesh persecuted him that was born after the Spirit." Gal. 4:29.

The more peaceful part of the history was that of the period between 1860 and 1877, after which the Stundists were called upon to suffer the greatest severities, which, however, did not prevent them from achieving remarkable growth.

Two streams from without began early to flow into the current of Stundism, to disturb it, to enlarge it, and to enrich it. One arose in Northern Russia under Lord Radstock, an Englishman affiliated with the Plymouth Brethren more nearly than with any other denomination. He was ably assisted by Lieutenant Paschkow, who had spent some years in London as military attache of the Russian legation. These two men conducted meetings in St. Petersburg, beginning in 1870, and drew under evangelical influences many of the aristocracy. Their work was supported by powerful families, and at first could not well be attacked by the rulers, though they disliked it. The laborers in St. Petersburg attracted the attention of many of the common people to religious questions, and thus promoted Stundism, though Lord Radstock and Paschkow were far from being Stundists. They gathered a separate people about them and formed an organization, while perhaps they did not intend to do so. The favor of the aristocracy presently fled away from them, and their followers suffered persecution; but later this denomination was tolerated, perhaps because it showed the peculiar weakness of the Plymouth Brethren in its tendency to divide into numerous small groups, each antagonistic to all the others, and hence was not feared. Russian writers designate these people as "the Paschkow Sect," from the military attache who was associated with Lord Radstock. They are increasing but little in Russia, as the Plymouth Brethren increase but little in other countries. But the attention which they have attracted and the challenge to the national church which they have not ceased to send forth, have affected the Stundist movement favorably.

The second of the two streams of which I have spoken issued

from the German Baptists. The Baltic provinces of Russia are sometimes known as "the German provinces," so large is their German population. These have constituted an avenue of approach for the Baptists of Germany. The labors of the German Baptists among the Stundists have been more fruitful. Multitudes of the Stundists have been baptized, though the reception of the ordinance has necessarily exposed them to observation and persecution. The Stundists have been sorely shaken by the agitation of the baptismal question. The Baptists among them have also been somewhat shaken by the question of the relation of baptism to the Lord's Supper. There are perhaps three strong parties among the Stundists: the first is composed of those who deem their baptism in infancy valid, and who resemble the Congregationalists; the second, of strict Baptists, and the third of what we should call Free Baptists, and who call themselves the Free Brethren. The lines are not yet fully drawn, but they are becoming more clearly visible as the years pass. The wide diffusion of Baptist convictions among the Stundists is evident from the fact that Riaboschapka had himself baptized in order to secure the harmony of his people, and not, if we may believe Christophilos, from any desire to obey a divine command. "I am ready to be baptized twenty times," he declared, "if by doing so I can cause peace to reign among the brethren, instead of strife, in which the devil finds his greatest joy." Soon after his baptism he was appointed a missionary among the Russians by the German Baptists.

In 1884 Paschkow, with the aid of Lord Radstock, called a conference of the leaders of all the more evangelical denominations in Russia, including the Baptists. It came together at St. Petersburg. The purpose was to unite all these denominations in one denomination, or, at least, in one plan of harmonious labor, and thus to prosecute the common work with greater energy and efficiency. The conference effected nothing, "owing," Christophilos says, "to the narrowness of the Baptists, who would not participate with the others in the Lord's Supper." This is somewhat refreshing, coming, as it does, from a representative of the German church, which is as

exclusive at the Lord's Supper as the most exclusive Baptist. He tells us nothing about the narrowness of the others, who would make a general participation in the Lord's Supper the condition of an alliance in Christian labor. Is there any necessary relation between a union at the Lord's table and a union in doing good? If certain denominations refuse to unite with the Baptists in doing good because they cannot unite with the Baptists in celebrating the Lord's Supper, the epithet "narrow" should not be applied to the Baptists alone.

The conference was held in the palatial halls of an aristocratic family. It was the custom to have a sermon every evening, and throngs of the wealthy and cultivated came to hear, drawn by various motives, as the social distinction of the two men who managed the affair, curiosity to learn more of the much-maligned dissenters, a speculative interest in freedom of conscience, and genuine religious hunger. On one of the evenings Riaboschapka preached. There was great hilarity among the aristocratic classes when it was announced that this peasant had been put forward to instruct them. Throngs of them came together gaily to hear him. He appeared in his ordinary clothing, his trousers tucked into the legs of his tall boots, all of which increased the amusement. He spoke in his peasant dialect concerning the two foundations which Christ describes at the close of the Sermon on the Mount. Many who came to scoff were melted to tears and remained to pray.

This anecdote leads me to speak of Riaboschapka as a preacher. Christophilos places him in the very foremost rank. He refers to a bitter persecutor of the Stundists, who was employed by the Russian church to oppose them. This man was entrusted with the highest powers, and scrupled at no measures, of whatever kind. He opened their letters in order to discover their hiding-places. He wrote decoy letters to them, professing to be one of them. He traveled through all Southern Russia in order to spy them out and fling them into prison, where this could be done, and to debate with them where they were too strong to be destroyed by violence. Christophilos became acquainted with him and learned much from him. On one occasion he said: "There was a wonderful man among

the Stundists. To-day they have no such man. He knew his Bible through and through, and often in public debates brought me into embarrassment. I have often heard his rude sermons, and I must acknowledge that when I have listened to his convincing words I have been almost ready to become a Stundist myself." The perseverance of Riaboschapka in learning to read and write proved that he possessed intellect and will. His fondness for fairy stories proved that he had a simple but vivid imagination. His persistent study of the Scriptures constituted a divinity school of the highest excellence for the purpose of preparing him for his evangelistic career. We should expect such a man to preach with much thought, with much clearness, with much tenderness and picturesqueness, and with much experience of sin and grace.

It is said that Pobiedonoszeff, the Procurator of the Holy Synod, was present in disguise at some of the meetings of the conference at St. Petersburg in 1884. At least, when the conference adjourned and the members were departing to their homes with joyful hearts, he had many of them arrested and cast into prison, whence later they were sent into banishment. He selected his victims with some political shrewdness. Men who lived in St. Petersburg and labored among the aristocracy he did not molest. Nor did he touch the Germans, even when they were Russian subjects, for he did not wish to arouse hostile feeling in Germany. The native Russians bore the brunt of the storm. Riaboschapka escaped, I know not how, and continued his labors six years longer, though repeatedly cast into prison during the period.

We are thus introduced to Pobiedonoszeff, now fortunately dead. He was one of the most remarkable men of our age, and one of the most relentless persecutors of all ages, destined to be remembered with Torquemada and Arbues.

The Russian church was once governed by a Patriarch. Peter the Great, jealous of the power and splendor of this subject, abolished his office. Thus the Czar himself became the head of the church.

Early in the history of this new constitution the state confiscated the enormous property of the church, promising in

exchange for it an adequate maintenance from the national treasury. Thus the clergy, both white and black, that is, both secular and monastic, were reduced to abject dependence upon the civil administration, a condition which remains to this day.

Moreover, the change in the ecclesiastical constitution required, to make it effective, the appointment of a new cabinet minister, somewhat like the Minister of Public Worship in Germany, but wielding far greater power. The highest ruling body in the church itself became the Synod, called the Holy Synod, and composed of a select number of Archbishops, Bishops, and other eminent men, appointed nominally by the Czar, but really by the minister. This minister was named the Procurator of the Holy Synod. It was his duty to advise the Czar concerning all ecclesiastical matters, even the appointment of members of the Holy Synod, to recommend appropriations for church maintenance and extension, to inspect appointments to clerical offices, to promote to higher stations, and in general to represent the autocracy of the Czar in its relations to the church. The Procurator has usually been a layman, and for this, as well as for his unbounded power, he has been hated by the ecclesiastics, who have objected that no layman except the Czar should govern the church. Yet they have obeyed him, partly because they have been dependent on him, and partly because he has wielded the sword of the state to save them from the annoyance of sectarian opposition and has also suppressed all internal disturbances with frightful severity.

To keep the Russian race true to the Russian church has been one of the greatest purposes of the Russian government. The Poles might be Roman Catholics. The Germans might be Lutherans or Reformed or Baptists. But no efforts to make proselytes among the Russians proper could be permitted.

For the last twenty years of the nineteenth century the Procurator of the Holy Synod was Pobiedonoszeff, and it was his business to carry out this policy. He performed the task with all the earnestness of profound conviction combined with ardent enthusiasm. He came into power under Alexander III. in 1881. He began at once to reduce the church to more ab-

solute subjection, and this was not difficult, as he held the purse, and dictated degradations and promotions. The two Czars whom he served were pleased with him, as his administration favored their autocracy; and the ecclesiastics, though always displeased that he deprived them of power which they deemed theirs by divine right, submitted abjectly, though sullenly.

He believed that the Orthodox Greek Church is identical with the kingdom of God on earth. He believed that it would forfeit the favor of Heaven if it should permit dissent within its own limits. He believed in the principle of autocracy, and he knew well that freedom of religion among the Russians would soon lead to a demand for political freedom, which he always detested.

Now the Stundists in general belonged to the Russian race. With the German Baptists in the German provinces he did not concern himself; but their evangelists, when they went among the native Russians, were met with arrest, imprisonment and banishment. He opposed all forms of Stundism with arrest, imprisonment, and banishment. He employed milder measures also. He stimulated his church to send forth emissaries among the peasants, who should discharge the double function of spies and popular preachers, so as at once to intimidate the populace and satisfy their longing for religious light. His favorite measures were imprisonment and banishment. He sought to organize the entire priesthood into a secret police for the detection of heresy. The Stundists, because of their coherency and their zeal as propagandists, were the especial objects of his enmity. Their secret meetings were discovered and the members carried away. Their property was dissipated by fines. Their wives and children, bereft of their natural providers and protectors, were turned penniless into the cold world. At a later stage of these persecutions, the children were torn from the mothers to be brought up in alien families or in convents, that they might be taught the national faith. By his cruelty Count Tolstoi was aroused to write a letter which appeared in one of the papers of St. Petersburg, and was copied by other papers all over the world, so that the government

abandoned the inhuman practice in shame. But it did not abandon the practice of fining, imprisoning and banishing.

It is impossible to say how many of the Stundists suffered in these persecutions, for the records of their trials are not accessible to the historian.

Pobiedonoszeff lived long, bent with age, to witness the ruin of the system which he sought to uphold at so great a cost of torture and tears. It is a part of the poetic justice of God that this monster was caused to pass his declining years in a country which detested him and a world which execrated him, amid the wrecks of the houses which he filled with the sighs and groans of his victims.

After the return of Riaboschapka from the conference at St. Petersburg, he was seven times arrested and imprisoned. Those who know what a Russian prison is, need scarcely be told that, under these hardships, his health gave way, and that he became a mere shadow of himself. Yet, when any term of imprisonment came to an end, he betook himself at once to his evangelistic labors, visiting and confirming the existing churches, founding others, and leading sinners to repentance. On his eighth arrest, in 1889, he was banished to the Caucasus for three years, and the period was twice extended by the government, because he was not yet dead, though the district was malarious and he suffered from continual fever. The total period was twelve years. His faithful wife accompanied him.

Finally, as he did not die, even the brazen quality of Russian tyranny was perplexed. His sentence could not well be extended a third time. Yet he was not allowed to return to Russia, for he was a man of power, and would not desist from the chosen work of his life. A cruel expedient was invented. He and his wife were placed on a steamer and carried to Constantinople, where they were compelled to land, and where they did not know any one. They were in rags. They had not the smallest coin of money or a crust of bread. The Turkish police speedily found them and imprisoned them as Russian spies. They were made to understand, however, that they might be released for a certain sum of backsheesh. At length a benevolent Bulgarian gentleman paid the necessary bribe and

they were set free. When their deliverer learned that they were Russian Protestants, he advised them to go to Sophia, where there were churches of their faith. He also presented them with the necessary tickets.

At Sophia Riaboschapka spent the closing days of his extraordinary life. His simple wants were supplied. But he was pained, Christophilos says, by the controversies between the Baptists and the Congregationalists of the city. The Baptists were not as cordial to him as they might have been, because he partook of the Lord's Supper with the Congregationalists. He himself told of this difference with tears in his eyes.

Riaboschapka died in February, 1901. He had labored as an evangelist for forty years, and had then passed twelve years in banishment. His place is now with the apostles and martyrs. His wife must be held as high in the reverence of all good people, for she administered to him lovingly in all his tribulations, and shared his punishments where she could.

Thus far I have followed Christophilos, though I have drawn some things from other sources.

I now turn to the second of the two pamphlets to which I referred in the beginning. It is entitled "Labor Among the Stundists."* The first pamphlet has to do chiefly with the origin and growth of the Stundists; the second, with their present condition. The second is written by Captain Stefanowitsch, formerly an officer in the Bulgarian army. He is a Russian, was educated for the priesthood, a calling in which his paternal ancestors for ten generations had served. At the end of his preparatory studies he found himself an atheist, and refused to be ordained, in spite of the assurance of his father that his unbelief need make no difference. He drifted into the Russian army, and, after a time, into Bulgaria, where there was great need of officers, and where his superior education and his military exeperience led to his promotion to be Captain of a company. His station was Sophia, and here he came under the influence of the Congregationalists and found the way of life. The change in his conduct, and his identification of him-

*Aus der Arbeit unter den Stundisten. Dritte, neu bearbeitete Auflage mit 4 Abbildungen. 1904. Verlag: Deutsche Orient-Mission, Berlin.

self with the Protestants, made his position as an officer intolerable, and he was dismissed from it and became an evangelist of the German Orient-Mission. His command of the Russian language and his knowledge of the Russian character adapted him to the field of the Stundists, and he began to travel among them and instruct them in 1900. His account of them was published in 1904 by the society which he served. I shall follow it in the main, but shall avail myself also of some other sources.

It has been his chief purpose to instruct the Stundists, and thus fit them to do their great work better, rather than to make converts from the world, though he has also conducted revival meetings among them. He has been exposed to constant danger and has been compelled to observe as great secrecy as possible, but he has been watched over by a vigilant Providence and has escaped every peril.

He has found many sectarian divisions among the Stundists, using the name in its broadest sense. One of these is distinguished by the belief that the local church can forgive sins; and when anyone makes confession in the assembly, the brethren rise, lift up their hands, and pronounce the absolution. There is another which forbids its people to laugh, because Sarah was blamed for laughing, and thinks it necessary to fall on the face and weep when one prays. Another thinks it necessary to live in caves, in order to be separate from the world. Some of its men, conscious of ignorance, once started to travel in search of light. They presently saw a cow, and were terrified, never having heard of such a creature, and perceiving clearly from its horns that it was one of the beasts of the Apocalypse.

In general the most darkened sects among the Stundists are eager for instruction, and receive it gladly, so that their state is by no means discouraging.

I may here depart from my immediate subject far enough to say that Stefanowitsch found the Jews in Russia hospitable to the truth.

The Stundists are debating many questions which once troubled us, and have been settled by us in one way or another.

Can a child of God hold a civil office? Can a child of God be a soldier; or rather, can a soldier be a child of God? Is the Christian Sabbath Saturday or Sunday? Shall infant christening be recognized as baptism? Shall those who have not been baptized since their conversion be received at the Lord's Supper? This last question has occasioned a controversy which, Stefanowitsch says, may be called a chronic disease. It will not cease. It is especially virulent in Southern Russia, where, it will be remembered, Riaboschapka performed his principal work.

There is a strong tendency to believe that one receives regeneration in baptism after repentance, and the Disciples would find adherents among these people. On the other hand, unlike the Disciples, the Stundists set an extravagant estimate upon tears; and, unless one confesses his sins in the congregation with tears, the genuineness of his conversion is doubted by many. The question, "Have you wept yet?" is equivalent to the question, "Are you converted?" While the public weeping is identified with conversion, baptism is sometimes identified with regeneration. In the assemblies of the Stundists there is often much loud weeping, with detailed confession of sins of even the most offensive character.

The Stundists have leaders, but they have no good means of testing these men, who take the office to themselves whenever they can get a following. In general the Stundists, while they teach their converts to read the New Testament, distrust learning, whether it is seen in the leader or in the follower. They often said to Stefanowitsch: "You speak tolerably well, but learnedly." He once recommended some books to a leader among them, but received the answer. "Ah, no. All books are of the devil." Naturally many of the leaders, being thus ignorant, are fanatical and go to extremes and commit unlawful excesses and bring their people into difficulty with the magistrates. There is strong tendency to believe that their leaders speak under the immediate and infallible inspiration of the Holy Spirit. This encourages the leaders to a tyrannical interference with the private life, so that, like the early Wesleyan ministers, some of them even prescribe the kind of dress which

the women shall wear. If a church has an ordained minister, who is doing the regular work of a pastor, it is regarded by many with some suspicion and disapproval.

Stefanowitsch came into contact with many Baptists among the Stundists. The strict Baptists, believing in Baptism as the proper approach to the Lord's Supper, gave him much to criticise, though he himself belonged to a church quite as exclusive. There are a great number of them, as "they have about one hundred churches." "All of them, however," he assures us, "consist of people who are not steadfast in the truth." They fall away easily to the eccentric sects about them. In many places there are Free Baptists side by side with the Regular. This was formerly the case in St. Petersburg, but there the two bodies are now united. In general "the Baptists are deteriorating, rather than improving."

I turn from Stefanowitsch a moment to the representative of the Stundists at the late Baptist congress in London. According to this man there are 23,000 persons organized in the Baptist churches among the Stundists, and about 20,000 others who would join them did circumstances permit; or 43,000 in all.

It is evident from both these witnesses that there is a widespread tendency among the Stundists to crystalize into Baptist churches.

The Stundists, when Stefanowitsch wrote, were not so generally persecuted as they had been once. In some places they were quite free. Yet in others they suffered all that mistaken religious zeal could bring upon them. In St. Petersburg they were unharmed, and had "many churches scattered throughout the entire city." The same immunity was enjoyed in Kiev, where their persistency and boldness had compelled their tormenters to desist. In Moskow, on the other hand, their sufferings are still bitter, for that city was under the terrible rule of Sergius, the uncle of the Czar.

On the whole, persecution was ceasing. They were "exposed," he says, "to dangers from within greater than those from without." He does not mean, however, that the period of their distresses had come to a close. He gives many pathetic

instances of recent suffering. The national government, in the more recent years, seems to have had no settled policy, and the provincial or local magistrates persecuted or not, as they were individually disposed. Much depended also on the priests. If the priest was fanatical, he could have the Stundists arrested, or, where this was not convenient, he could lead his people to refuse all business to them, and thus ruin them, unless they happened to be strong enough in the place to support one another. If he was friendly or indifferent, the Stundists might prosper.

The Baptist Stundists were exposed to special danger because it is difficult to administer immersion in secret. The Russian Baron UixKiull, who represented them at the late Baptist congress in London, told a story which illustrates the precautions they were often compelled to exercise. A woman became convinced that she must forsake the national church and be baptized. The Baron conversed with her, and found that she gave evidence of the new birth and determined to take the risk of baptizing her. His brethren were alarmed at this, and proposed a plan which would permit him to discharge this duty and yet escape identification. The woman was to walk on the beach of the ocean in the dimness of the evening. She would meet a man who would bear the name of Philip, who would introduce himself to her by this name, and would baptize her. She would not know him in the dark, and the officers could not employ her testimony against him. So it was done, and the silent stars were the only visible witnesses of the scene.

Such is the latest word. Toleration is now granted, but is it enforced? Or are the enemies of the Stundists seizing upon the disorders as a veil under which to hide their cruelty to these innocent people? We tremble, but we also hope.

The Stundists, Stefanowitsch says, need evangelists most of all. They are increasing in numbers, but not in intelligence and steadfastness. It is evident that they are in a plastic state, and may be moulded this way or that. Their tendency to become Baptists lays upon the Baptist denomination in England and America a special obligation. The German Orient-Mission has opened a seminary near Berlin for the training of young

Russians who wish to enter this field; and, as the German church is the first to take this forward step, it will probably reap more largely than others.

The Baptists have just established a small theological school, but it has scarcely got to work as yet.

This study of the Stundists may aid us to judge of some statements concerning them which are found in various works reputed to be accurate. Stepniak* says that as early as 1887 the Stundists in Southern Russia were several millions in nuber. Yet he dates their origin in 1877, and thus allows them but ten years in which to achieve this incredible growth. They arose, in fact, some decades earlier; yet, even so, there is no evidence that they are as numerous as this. Once more. They are often called a denomination, a sect, a church. But it is evident that they are a people, rather than a denomination, and are already divided by several denominational lines. Again. The Encyclopedia Americana tells us that the Stundists are known as Russian Baptists. Similarly the French *Grand Dictionaire Universal* says: "The doctrines of these sectaries have much analogy with those of the anabaptists, from whom they have adopted the second baptism and various ceremonies." This identification of the Stundists with the Baptists is uncritical, as we have seen, for it exaggerates the Baptistic tendencies of these people. On the other hand, the International Cyclopædia tells us that they "repudiate the sacraments and demand equal distribution of property." As a body, they do neither of these things. The New International Encyclopædia endorses the second of these errors, and declares that they "hold communistic views concerning property." The researches of the German Orient-Mission enable us to do better justice to these simple and noble people, to love them for what they are, and to wish them the highest success in their efforts to spread the light of the gospel throughout their land, which sits in shadows of midnight darkness.

* "The Russian Peasant," p. 340.

A FOURFOLD VIEW OF THE LORD'S SUPPER.

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About the table of our Lord have been joined the fiercest battles of theological debate. Especially is this true of post-Reformation controversy. Before Luther there was discussion, of course, concerning the nature of the sacred rite; but ecclesiastical annals do not show any such intensity of feeling as has been manifested in the controversies since the great reformer began his work. To-day the one overshadowing differentiating dogma separating the Catholic and the Protestant is not so much that which affirms the spiritual supremacy of the Roman pontiff as it is that which enfolds the Romish doctrine of the Mass. It is in discussing that one subject that the tension is most severely strained. Naught else can so stir to its very depths the enthusiasm of the worshipper at Rome's altar as that supreme act of her ritual in which the consecrated Host is uplifted for the adoration of the faithful. And in her sight there can be no more heinous display of sinful heresy than that temerity which ventures to question the reality of that continuous miracle wrought through the words of the priestly consecration of the sacred elements. Thus to the sincere Catholic the "Holy Mass" is not only the highest form of Christian worship; it is the one distinguishing mark of his beloved Mother Church, wanting which all others are wandering in the sin and hopelessness of error and schism.

PERPETUITY OF THE SUPPER.

It is here assumed that Jesus instituted the supper to be observed as a memorial rite till he come the "second time," apart from sin, to them that wait for him, unto salvation." Not that this is universally admitted, for it is not. Of course,

every one knows that the Society of Friends, commonly called "Quakers," rejects the supper. Yet few readers, perhaps, have seen the officiel plea for that rejection. As it is my purpose, as far as possible, to give authoritative utterances in this discussion, I quote from the Friends' Confession:

"The communion of the body and blood of Christ is inward and spiritual, which is the participation of his flesh and blood, by which the inward man is daily nourished in the hearts of those in whom Christ dwells; of which things the breaking of bread by Christ was a figure, which they used in the Church for a time, who had received the substance, for the cause of the weak; even as 'abstaining from things strangled and from blood; the washing one another's feet, and the anointing of the sick with oil, all which are commanded with no less authority and solmenity than the former; yet seeing they are but shadows of better things, they cease in such as have the substance..' "

Dr. Thomas Chase, president of Haverford College, in the Schaff-Herzog Encyclopædia says: "Their belief in the spirituality of Christianity has led them to the disuse of the outward rites of baptism and the Lord's supper. * * * They do not find, in the texts ordinarily understood as establishing these rites, any indication of such intention, and regard the rites themselves as inconsistent with the whole spirit of Christianity, in which types have given place to the substance." It is scarcely within the purview of this paper, even were it necessary, to show the irrelevancy of the argument advanced by the Friends. Certainly every thoughtful reader must see that the holy rite in question rests on a very different basis, for example, from that concerning the "abstaining from things strangled."

Others than the Friends have failed to see the permanent obligation to observe the supper. Some Universalists and Unitarians have argued that, even admitting the intention of Jesus to found a rite, it "terminated with the assigned limitation," "till he come," which "coming" they interpret of the overthrow of the Jewish state by Titus in A. D. 70. Others still, with a freedom verging closely on irreverence for our Lord, say: "We must associate Christ's touching request to be remembered rather with a personal affection and expectation

of reunion than with a far-reaching intention to establish a ritual for all time. It was the word of a brother, not the decree of a church-creator; it was the cry of yearning love, not the command of authority; it was rather a token of affection for them than the establishment of a rite for us." This is enforced by the bold assumption: "It is, perhaps, an open question whether he and they alike believed in the speedy literal ending of the world, but it is hardly an open question whether they dwelt almost exclusively on their personal relations with one another." Such reasoning may answer the demands of a rationalistic faith, rather non-faith, but it will fail to satisfy the heart of one who reveres and trusts the Lord Jesus as the divine Saviour. Certainly they to whom the primitive word of our Lord was given did not so understand his solemn act and purpose. With practical unanimity his followers have accepted that word as instituting a holy memorial rite of permanent obligation.

The supper did not long survive in its primitive purity of intention and celebration. Scarcely do we close the New Testament and pass into the earliest Christian literature when we see evidence of error gathering about the rite. But not with those early misconceptions is it the present purpose to deal, only as they incidentally appear in the discussions of a later day. Rather let us come at once to consider the fourfold view of the supper as it appears in modern controversy. For simplicity of presentation we may say that there are four general views of the rite, though confessedly these views quite frequently overlap and interlace each other. Still, for all practical purposes, they are sufficiently differentiated.

THE ROMAN CATHOLIC VIEW.

The view presented under this head is held also by the Greek and other ritualistic churches of the East. Frequently Catholics complain, and, alas, too often not unjustly, that Protestants misunderstand and misrepresent their teaching. It shall be the present aim to let them speak for themselves in their own words from their authorized symbols. Commonly it is said

that Catholics believe in "transubstantiation." So they do, but that word merely expresses one phase of their faith, and that only the mode by which the one great mystery of the altar is accomplished. Let us take a more comprehensive phrase, namely, the Real Presence. Let the definition be their own. Their doctrine is officially given in the "Canons and Decrees of the Council of Trent" (A. D. 1545-1563). I quote:

"In the Eucharist are contained truly, really and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ."

This deliverance has official explanation in Deharbe's "Shorter Catechism of the Catholic Religion," issued under the imprimatur of Cardinal McCloskey, Archbishop of New York. Here is the answer to question 328:

"The Holy Eucharist is the true Body and the true Blood of our Lord Jesus Christ, who is really and substantially present under the appearances of bread and wine for the nourishment of our souls."

To make the meaning yet clearer, it is asked:

"335. Is there, then, no bread and wine on the altar after the consecration?"

"No; there is on the altar the true Body and the true Blood of Jesus Christ under the appearances of bread and wine."

It is further taught, in accord with canon three of the Council of Trent that when "the priest breaks or divides the sacred Host, he does not break the body of Christ," but that the "entire body of Christ is present in each part in a mysterious manner." What a lot of little bodies, to be sure! In Bossuet's "Exposition of the Doctrines of the Catholic Church" it is said that "in the Eucharist the Christian eats effectually of the flesh of the holy sacrifice"; "the body of Jesus Christ, the true victim offered up for sin," is "really eaten by the faithful." Shrink as we may from literalism so bald, the devout Catholic sees nothing gross or absurd in this teaching. Bossuet argues earnestly that all this is involved in the very words of institution—"this is my body—this is my blood." The utterance of the sacred words by the priest at the altar marks the precise moment of time when the "bread and wine are mirac-

lously converted into the real body and blood of our Redeemer." This change they express by the term "transubstantiation." According to John Henry Blunt, the eminent Church of England writer, the word transubstantiation was first used in the seventh century, and was not officially designative of the supposed miracle till the Council of Trent employed it in that sense. The "adoration of the Host" is the logical consequent of the miracle. Hence at the elevation of the sacred elements by the priest after the consecration every pious Catholic falls upon his knees in solemn awe and reverent worship—as positive an act of idolatry as ever pagan temple witnessed!

The mystery of transubstantiation once admitted, and what Catholics call the "Sacrifice of the Mass" is credible. Thus they hold that "in every celebration of the sacrament there is the perpetual sacrifice of the New Law, in which Christ, under the appearances of bread and wine, offers himself to his heavenly Father by the hands of the priest, as He once offered Himself on the cross." It is declared that "the Sacrifice of the Mass is essentially the same as the Sacrifice of the Cross, only that on the Cross He offered Himself in a bloody manner, but in the Mass in an unbloody manner." And this "unbloody sacrifice" is supposed to "propitiate God" and to "dispose the divine goodness to be the more kind and propitious to us."

Such is the view of the holy rite entertained by the majority of the professing Christian world to-day. I said that the Greek Church held it in common with the Catholics. The "Catechism of the Holy Eastern Church" affirms:

"The Eucharist, or Communion, is a mystery in which the believer, under the form of bread, receives the body itself of Christ; and under the form of wine, the blood itself of Christ, for the remission of sin, and unto eternal life." "Consequently every true Christian ought to be persuaded that in this sublime mystery he does not receive simple bread and wine; but that, under the form of hallowed bread, he receives the true body itself of Christ, which was offered a sacrifice upon the cross."

In this connection it should be remembered that the Greek Church uses the word "mystery" as the Catholics use the word "sacrament," which is defined to be a "visible sign instituted by

Jesus Christ whereby invisible grace and sanctification are communicated to our souls." This is certainly the ecclesiastical meaning of "sacrament." Historically in classical Latin "sacramentum" meant the sacred military oath by which soldiers were bound to allegiance and obedience. The early ecclesiastical use of the word had reference most frequently to baptism, doubtless from the idea of enrolling a convert under Christ's banner by a vow of obedience as the soldier was enrolled by his "sacramentum." Tertullian so uses the term. He calls baptism the "sacramentum aquæ"—"sacramentum lavacri"—"sacramentum fidei." He also uses the phrase "sacramentum Eucharistæ," showing that the term had already been extended in its use to something more than the idea of enrollment on beginning service as a Christian soldier, though there still inhered in the term the thought of a vow or confession. By the time of Jerome and Augustine the ecclesiastical use of the word in its present sense seems to have become settled. The "sacrament" has been almost unanimously held to be not only a sign, but also the means whereby, and the medium through which, grace is conferred. It would be well for evangelical believers to discard the word when referring to the gospel rites. They are signs, but surely not channels, of grace. Leave the word to those who believe that salvation is secured by ritual.

THE LUTHERAN VIEW.

It is difficult to state the Lutheran view with exactness and at the same time clearly distinguish it from the Catholic position. Bossuet quotes Luther as having said: "I should have wished to have denied the real presence of Christ in the Eucharist, in order to incommode the papists; but so clear and so strong are the words of scripture which establish it that, in spite of my inclination, and although I strained every nerve to do so, yet never could I persuade myself to adopt the bold expedient." Bossuet gives no reference whereby the supposed quotation can be verified, and surely it was not a very politic confession for a controversialist to make in the face of an opponent. There can be little question that the great reformer

never could wholly break with the traditional view in which the church had reared him. The authoritative teaching of the Lutheran Church is that given in the Augsburg Confession, issued A. D. 1530:

"The true body and blood of Christ are truly present under the form of bread and wine, and are there communicated to and received by those that eat in the Lord's Supper."

Dr. Von Burger, an eminent Lutheran divine, says: "Our Lord called what he gave his disciples his body and his blood; and no circumstance leads us to suppose they were anything else. * * * But the Lutheran Church rejects transubstantiation, while insisting that the body and blood of Christ are mysteriously and supernaturally united with the bread and wine, so that they are received when the latter are. * * * This union of the earthly and the heavenly elements is essential to the sacrament." This same divine further argues that "nothing depends upon the spiritual condition of the recipient," but in every instance of partaking the communicant, good or bad, swallows the ever present flesh and blood of Jesus! Another eminent Lutheran, Dr. C. F. Luthardt, argues that "the Lord's Supper is not a sacrifice, as the Romish dogma teaches, but a feast." At the same time he says: "What the disciples take and eat is his body. It is not merely bread. It is not merely an image and sign and pledge of his body. * * * Invisibly present and working in a mysterious way, the Lord feeds us with his body and blood."

Luther, instead of "transubstantiation," chose to express his view of the real presence by the word "consubstantiation." He argued that according to the Romish view the bread and wine are by the consecration transformed into the flesh and blood of Christ; while, according to his teaching, "the elements remain bread and wine, though, after consecration, the real flesh and blood of Christ co-exist in and with it." This illustration occurs in Luther's famous letter to Henry VIII. In view of these utterances one is almost obliged to conclude with Bossuet that "the Lutherans continue as firmly attached to the belief in the Real Presence as is the Catholic Church itself."

Closely allied to both the Catholic and Lutheran views is that known as the "High Anglican View." In the first English Prayer Book—that of King Edward VI., issued in 1549—I find very clearly stated this view:

"Wherefore our duty is to come to these holy Mysteries with most hearty thanks to be given to Almighty God for his infinite mercy and benefits given and bestowed upon us, his unworthy servants, for whom he has not only given his body to Death, and shed his Blood, but also doth vouchsafe, in a Sacrament and Mystery, to give us his said Body and Blood to feed upon spiritually. * * * And here we offer and present unto thee, O Lord, ourself, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that whosoever shall be partakers of this holy Communion may worthily receive the most precious Body and Blood of thy son Jesus Christ."

In the "Order for Communion" issued in 1548 it is said in a rubric: "And every one of the said consecrated Breads shall be broken in two pieces, at the least, or more, by the discretion of the Minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole Body of our Saviour Jesus Christ." I quote from the reprinted edition by Dr. Morgan Dix. In the Catechism in the present English prayer book are these questions and answers:

"What is the outward part or sign of the Lord's Supper?"

"Bread and wine, which the Lord hath commanded to be received."

"What is the inward part, or thing, signified?"

"The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."

"What are the benefits whereof we are partakers thereby?"

"The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine."

In the Catechism as it appears in the American prayer book the words "verily and indeed" are modified into "spiritually." The English ecclesiastic quoted, John Henry Blunt, in his many works has elaborately set forth this view. For example,

he says: "The bread and wine become by consecration really and sacramentally (though in an inconceivable manner, which cannot be explained by earthly similitudes or illustrations) the body and blood of our Lord." He presses this doctrine of the *real* presence, in contradistinction to that of the *figurative* presence, according to which the elements are "only memorials of Christ's body and blood"; and to that of the *virtual* presence, "as if our Lord only bestowed in the Eucharist the graces and blessings derived from his atoning sacrifice," and "not his own true and real self." He contends:

"That the body and blood of Christ exist in those elements is as much the belief of the English Church as of the Latin and Greek Churches—the divine words uttered at the first institution being effective throughout all ages of the Church, changing ineffably the creatures of bread and wine into the heavenly food of Christ's most precious body and blood."

In contrast with this bold position is the well-known fact that in the twenty-eighth of her "articles of religion" the Church of England declares: "Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament and hath given occasion to many superstitions." It is further therein declared: "The Body of Christ is given, taken and eaten in the Supper, only after an heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is Faith." In his "Exposition of the Thirty-nine Articles," Bishop Burnet gives a very interesting history of the formation of this particular protest against the Romish dogma, which history shows it was the purpose of the early English reformers to reject the idea of a "real and bodily presence of Christ's flesh and blood in the Sacrament." He spends much time in an argument against the Romish view, and concludes that "if this Sacrament had been that mysterious and inconceivable thing which it has been since believed to be, we cannot imagine but that the Acts of the Apostles, and their Epistles, should have contained fuller explanations about it." But Burnet wrote in the day of good William

and Mary, and certainly does not adequately represent the faith of later Episcopalians. It is not too much to say that in both the Anglican and American branches of that communion all shades of opinion are to be found, varying from extreme Romanism to the very loosest Zwinglianism. Probably the twenty-seventh of the "Reformed Episcopal Articles of Religion" correctly voices the opinion of the mass of evangelical Episcopalians:

"The Supper of our Lord is a memorial of our redemption by Christ's death, for thereby do we show forth the Lord's death till he come. It is also a symbol of the soul's feeding upon Christ. And it is a sign of the communion that we should have with one another."

THE CALVINIAN VIEW.

This is otherwise known as the "Reformed View" in contradistinction to the Lutheran statement. The First Helvetic Confession (A. D. 1536) declared that "the bread and wine are holy, true symbols, through which the Lord offers and presents the true communion of the body and blood of Christ for the feeding and nourishing of the spiritual and eternal life." The Reformed branches of Protestantism followed Calvin rather than Luther, though it must be confessed Calvin sometimes appears to be clear over on the Lutheran ground. In his "Institutes" (IV., chapters 17 and 18), he elaborately discusses the question. Let me quote almost at random:

"As in baptism God regenerates us and makes us his children by adoption, so he acts toward us as a provident father of a family in constantly supplying us with food to sustain and preserve us in that life to which he has begotten us by his word. Now the only food of our souls is Christ."

"Though it appears incredible for the flesh of Christ from such an immense local distance (i. e., from heaven) to reach us, so as to become our food, we should remember how much the secret power of the Holy Spirit transcends all our senses."

"Therefore, if by the breaking of the bread the Lord truly represents the participation of his body, it ought not to be doubted that he truly presents and communicates it."

"If it be true that the visible sign is given to us to seal the donation of the invisible substance, we ought to entertain a confident assurance that in receiving the symbol of his body we at the same time truly receive the body itself."

As a parallel to Luther's illustration of the heated iron bar, Calvin has this: "For, if we behold the sun darting his rays and transmitting his substance, as it were, in them, to generate, to nourish, and mature the roots of earth, why should the irradiation of the Spirit be less effectual to convey to us the communication of his body and blood?"

The Presbyterian Confession of Faith echoes Calvin:

"Worthy receivers outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the body and blood of Christ being then not carnally or corporally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are, to their outward senses."

It is possible that our good Presbyterians may have some idea of what this deliverance means, but for the mass of us it must be referred to the traditional "Philadelphia lawyer" for explanation.

Herzog, in presenting the Reformed, or Calvinian, view, takes occasion to remark that "the Lutherans are not yet completely emancipated from Romanism"—a compliment which might with entire justice be returned by the Lutherans! This, at least, may be said: All the views so far considered are founded on, and pervaded by, the sacramental idea that the grace promised is not only symbolized and offered, but really exhibited and conferred in the rite." Indeed it is expressly taught in the Shorter Catechism that "worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all its benefits, to their spiritual nourishment and growth in grace." The supper is thus affirmed to be more than a memorial, a sign; it is really a "channel and means of grace." This is why even the most

evangelical communicants approach the "altar" with a sense of awe and receive the consecrated elements believing that spiritual benefits are therein and thereby imparted.

THE MEMORIAL VIEW.

The memorial view is that commonly known as the Zwinglian view of the supper. In the opinion of this great reformer "sacraments are mere signs of initiation and of a pledge to continue in the outward society; they confer no grace, they minister no faith, they do not free the conscience; they are not even pledges of grace; they are tokens rather to the Church of the disposition of the recipient than to the recipient of his sonship in Christ." So Blunt summarizes the system. Zwingli's view of the supper is that almost universally held among Baptists. As one of our greatest and best, Dr. John A. Broadus, says: "The bread is simply appointed as the symbol or memento which we take in remembrance of the Saviour's body. The natural effect of such a memento or symbol in vividly reminding of the Saviour, and kindling grateful affection toward him, is blessed to the devout participant. But the blessing thus received is not essentially different in kind from other spiritual blessings, or associated by mere divine appointment with this particular means of grace." Most Baptist exponents could be quoted to the same tenor.

We should view the Supper, not as a "sacrament," but a simple commemorative rite. The Passover was a memorial of deliverance from the avenging death angel, and of the passing of Israel out of Egypt; and, year after year, as the pious Jew observed it, he was reminded of that marvellous interposition of Jehovah in behalf of his forefathers. The Lord's supper was instituted by our Lord to be observed by his disciples as a memorial of his atoning death. This is all; nor should we read more into the sacred rite. As such it stands before the world as one of the ordained monumental witnesses to Christianity. In this its sublime significance consists. As oft as we eat the bread and dring the cup we show forth our holy faith, and present a striking plea for the historic Christ and his

gospel of grace. "The celebration of the holy Eucharist," as Brooke Foss Westcott has well written, "is absolutely unintelligible without faith in a risen Saviour; for the rite was not a memorial of death simply, but of death conquered by life." Uninterruptedly from the beginning this witnessing rite has come down the centuries. Tracing it backward, we reach the very presence of our Lord and the fundamental facts memorialized. It began in the belief in the risen Christ, and that belief was born under circumstances precluding mistakes as to the reality of the events in question. In this view the Supper is a beautiful and singularly suggestive rite. Transform it into a saving sacrament and its glory fades; thenceforth it becomes but the instrument of superstitious manipulation; a snare and delusion to them who adore and tremblingly trust its supposed grace.

A STUDY OF SOUTHERN BAPTIST HOME MISSIONS.*

BY VICTOR I. MASTERS.

There is just now among Southern Baptists an increasing interest in home missions, which is one of the happiest portents in the current of life of the denomination. It seems especially appropriate that the Southern Baptist Theological Seminary, which, as no other agency among us, shapes the thought of Southern Baptists, should in the special course of lectures provide as it has for presentations of the work; and while I am much oppressed at the magnitude of the task which by some chance has fallen to me, that I should stand in this presence and seek to interpret a work which in all the years has engaged the best thought and affections of a generous people, yet I can but rejoice if I may rightly express something of the life and purpose and opportunities of the home mission work of Southern Baptists.

It is a striking fact that Southern Baptists, who have prospered in home mission work as no other denomination in America, should have less written history of its achievements in this direction than any other leading denomination. Northern Baptists have more than one valuable work on their home mission enterprises; the Presbyterians, North and South, have a luminous home mission literature; the Congregationalists, Episcopalians and others have interpreted the work from their standpoint, and chiefly, of course, their own work. Perhaps the Southern Methodists who, next to the Baptists, have done most in evangelizing the homeland, are nearest to them in a dearth of a proper record of their deeds.

Southern Baptists as yet have no complete history of their home mission work, nor has one of our writers devoted himself

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with any effort at completeness to a portrayal of the great needs, obligations and opportunities in this sphere. Miss Mary Emily Wright, formerly of Augusta, Ga., has written a book on the "Missionary Work of the Southern Baptist Convention." The limited space of about 100 pages which she devotes to domestic missions presents a charming and instructive story. It is the best and, aside from even more abbreviated booklets, the only work available to Southern Baptists on the topic. I dare express the hope that it cannot long be said of the Southern Baptists, who have made so much history in missionary endeavor, both at home and abroad, that they are laggards in recording it.

The relation of foreign and home missions is that of affectionate twin sisters, and among their intelligent and devout supporters there can never be any rivalry between them. In the same sentence the Saviour gave command that his people should be witnesses to him both in the home country and to the uttermost parts of the earth. The same impulse to loving service and sacrifice for humanity's greatest good inspires the devotion of the disciple to both, and the needs of a lost soul in America and China are identical. There are in missions problems of policy, considerations of strategy, but among those who long for the Lord's coming and wish to lead souls to him there can be no division of the spirit.

Toward missions in general Christian denominations have assumed several distinct attitudes. The Moravians have placed the entire emphasis on foreign missions. As a consequence these noble people are to-day practically without a central home-hand from which to operate as a base of supplies. A Moravian bishop not long since in conversation with a Baptist minister admitted that in this policy his denomination had made a great mistake.

The Primitive Baptists are the most notable example of a Christian denomination avowedly arrayed against missions. With all due respect to the sturdy people of that faith, their position is that of ignorance, prejudice and selfishness. The denomination is rapidly dying out in mountain coves and backwoods settlements. A Christianity without the missionary spirit has not the vitality to keep it alive in this world of sin.

Its negativeness is no match for the marshalled cohorts of Satan.

Some Christians place the main emphasis on home missions. The Methodists come nearer being an example of that attitude than any other body of Christians, and as a result they have prospered much in America.

The other possible attitude is that of devotion to missions alike at home and abroad. It has been the theory of the Presbyterians and the Baptists, but the former have in fact given the greater part of their attention to foreign missions to the neglect of the base of supplies, and the Southern Baptists, whose thought is now happily swinging to a more normal attitude, have at certain periods in their history come suspiciously near turning a deaf ear to the cry of the needy in the home-land, while they with unswerving purpose sought the heathen on other shores.

Of the interdependence of home and foreign missions, Austin Phelps says: "If I were a missionary in Canton, China, my first prayer every morning would be for the success of American home missions for the sake of Canton, China."

"Home missions," says an eminent foreign missionary, born in India, "means that America must be won for Jesus Christ throughout her borders, so that she may conserve a high Christian life, and may do her God-appointed work as an evangelist among the nations. The whole foreign mission work of the United States rests back upon an effective and adequate scheme of home missions."

Dr. R. S. Stoors, a quarter of a century ago, wrote from Florence, Italy: "The future of the whole *world* is pivoted on the question of whether the Protestant churches of America can hold, enlighten, purify, the peoples gathered into its great compass." What this seer beheld then is becoming ever more apparent as the years pass.

Referring to the limitation of their ability in doing foreign mission work consequent upon their comparative lack of numbers in the home-land, Dr. S. L. Morris, of Atlanta, the brilliant secretary of Southern Presbyterian home missions, says: "The costliest mistake of the Southern Presbyterian Church has been the neglect of its home mission work.

THE EARLY DAYS.

The missionary development of our Baptist fathers in America was in process long before the Southern Baptist Convention was formed. Even in a brief survey some view should be had of those early days. When the colonists came to America they found in the Indian a mission problem. They had brought their religion with them, and though the struggle for existence in a strange wilderness pressed hard for attention, it was not long until they began to give some attention to evangelizing the Indians. Exceedingly few of the settlers were Baptists. The Congregationalists were in power in New England. The Friends held Pennsylvania. Into the South the Episcopalians came in dominant power and set up a State Church, while the Scotch Presbyterians got a strong hold in all the great Appalachian mountain belt. Yet it was given the Baptists in Roger Williams to have not only the first American champion of religious freedom, but also the first known missionary of the Red Men.

The Baptists then were a feeble folk, wholly without prestige. Their position to-day as probably the largest Protestant denomination in America is a striking anti-climax; and certainly one of the most important factors which brought it about was the spirit of evangelism and missions among the early pioneers. That spirit was for many years without organization or agency. At first it abode mainly in the hearts of the pioneer preachers, who with evangelistic fervor counted no labor too severe, no trip through trackless forests too fatiguing, no adaptation to primitive social conditions too trying, when the needs of the souls of men were in the balance. Sometimes they were imprisoned and sometimes their lives were in jeopardy, often they were persecuted. But they were moved by none of these things. Far be it from us to speak patronizingly of these men. In the hard school of experience by the grace of God they were *men*—men whose hearts were attuned to the voiceless cry of humanity's deepest needs. In our day we have none of more heroic mold.

When, on the foundation laid broad and well by these men, nurtured at a later period by certain local societies of various names and kinds, and at a still later date by the National Baptist Triennial Convention, the Southern Baptists came at last in 1845 to a self-realization in an organization of their own, its purposes were definitely missionary and its agents were the present Foreign and Home Mission Boards.

THE WORK WHICH CONFRONTED THE NEW BOARD.

The Home Mission Board took up the work when the South had a population of about 7,325,000, 4,525,000 whites and 2,800,000 negro slaves. There were in the territory about 350,000 Baptists, of whom 225,000 were whites and 125,000 blacks. There are now approximately two millions each of white and negro Baptists in this territory. While the population has multiplied about four times, the number of Baptists has increased more than eleven times. In 1845 there was one Baptist in the South to every twenty-four persons; now there is one to every six and a half persons. Southern Baptists have grown four times as fast as the general population. With all respect to other instrumentalities which have contributed to this result, the Home Board is undoubtedly the chief formal agency through which these altogether remarkable results have been attained.

It was no easy task which the Home Board found to take hold of. While the missionary spirit had expressed itself effectively through the pioneer preachers, and later through associational missions and still later through State missions, none of these agencies had really taken a full survey of the needs in any one State, far less in the entire South, nor had the general boards of the North done so. Before 1845 very little mission work had been done at the South by any general mission agency. The Baptist Home Mission Society was then engaged with the needs nearer its center of influence, and which were more fully understood and appreciated.

The first five years of the Board's activities, while blessed with fruitful results in conversions and church organizations,

was largely occupied in learning by actual trial just what the needs were. Railways were almost unknown in the large country to be influenced. Cities and towns were few, and the population scattered. A report of one of the missionaries employed the first year will serve as an example of a large part of the work done, and its counterparts are continually received at the Home Board office even until this day. His field was in Florida. He reported: "I am in a vast field of labor, having formed a circuit of about 450 miles in extent, and not an ordained preacher but myself in the whole bounds. Since the first part of March last I received no support. I have about twenty settlements in which I preach. It takes about thirty days to travel around my circuit, requiring more than half my time, as I perform the journey every two months." He reported fifty-one baptisms and five churches organized.

In 1847 a missionary reported from Alabama: "Grown persons in my district have never heard a sermon." Another from Mississippi said: "In a scope of country here 150 miles square there is only a single, solitary Baptist missionary preacher." Another from Arkansas wrote: "There is only one Baptist minister here to sixty miles square and but a few members of all denominations. Nine-tenths of the people hardly ever hear a sermon. There is no Sunday-school in the whole northeastern part of the State." A layman from Texas sent the secretary this cry: "We are like sheep without a shepherd here in Texas. I never saw destitution so great. Texas needs 100 missionaries." One Texas missionary reported that he was the sole preacher in a region of 150x50 miles.

And the destitution was not all in the younger States. South Carolina, Virginia, North Carolina, Florida and Georgia Baptists needed and received a large impetus from the Board in those days, which it will be wholesome for them to remember now.

To meet all this destitution the Board had but meagre funds. The missionary zeal of the fathers had shown itself rather in evangelistic and personal work than in formal effort and giving of their means. The fathers were afraid of boards and general agencies. They had reason to be, and we to-day

have received a blessing as a denomination largely from the fact that they were afraid. Their ancestors had been harassed and oppressed by the taxation and persecution of the established church in the old country, and they themselves were made to smart under the assumption and oppression of like ecclesiastical engines in America in the early colonial period. They came to consider a paid ministry or a central agency for accumulating money as vehicles for oppression and greed. The Home Board found this all over the South. And this at once curtailed its resources and showed the need of its work. Almost every year in those days the Convention issued a circular letter to the brotherhood trying to break down opposition to the new and formal mission agencies. This opposition was in many cases more from a jealous anxiety for the principles of Baptist independence and local self control than from niggardliness.

I said but now that this had in it a blessing. Though the Southern Convention was fashioned after the Triennial Convention, its boards became vehicles of a thoroughly democratic convention, adapted to the demands of a brotherhood, jealous of centralization, amenable to the convention and the churches, then, as now, as thoroughly their creatures as it is possible for such agencies to be. This the Northern societies were, and are, not.

THE NEGRO.

The religious weal of the Negro has confronted the Home Board as a problem from the first day of its existence until now, and while it is a problem still, complicated somewhat by the post-bellum activities of our Northern brethren among them, the Southern Baptists have not in vain warmed their hearts with compassion for the sons of Ham. At its initial meeting the Convention gave special instructions to the Home Board to preach the gospel to the Negro. From that meeting until now a somewhat careful search of the Convention minutes leads me to believe that in the annual meetings the Home Board or the Convention, or both, have each year placed special stress

on this work. The repeated emphasis which was placed upon it showed that it was regarded then as a work of prime importance. "If the Negro is lost through our neglect it will be our condemnation," said a Convention resolution. "Masters are as much the moral guardians of their servants as their children," said another.

Of like tenor were other references to the Negro, year after year, not only before the war, but with pathetic and beautiful insistence at the close of the great civil strife. Impoverished, demoralized, prostrate, mourning the loss of thousands of sons of the South, the Baptist denomination even in the South's defeat, felt no resentment at the stings and flings of a misguided North about their treatment of the Negro. The Southern white Christians loved the Negro and the Negro knew it. No one was more a stranger to the horrors of "Uncle Tom's Cabin" than the average Negro himself. But when the "Uncle Tom's Cabin" spirit, used by an all-wise Providence, had done its work, the Southern fathers in Israel gave it an answer that ought to place them forever above abuse for their ownership of slaves. In their own poverty they went quietly on with their work to uplift the inferior race, without even realizing that they were doing a noteworthy thing.

The board instructed all its missionaries to devote a part of their time to the Negroes. It reported that the chief object of the labors of many of the missionaries was to help the blacks, and declared that nowhere in the range of missionary enterprise had missions met with greater reward. The owners of the slaves became more and more interested in the work. Some of them built houses of worship for the slaves, and planters came forward and offered to pay the salaries of missionaries the board would send to their black people. In hundreds of white churches the slave membership was far greater than that of their masters. In 1867 the missionaries baptized 575 Negroes and in the next year 811.

Gradually, as the Negroes developed a ministry of their own, the board changed its activities to educating the Negro preachers. At that time the South had not sufficiently recovered from the war to enable the Southern Baptists to erect edu-

cational plants for the Negro preachers. Before they became able the Northern Baptists had come in and occupied the field to such an extent that the Southerners have since directed their efforts for the Negroes to institutions for their training and into evangelizing them through good men of their own race, though confessedly educating their preachers properly is decidedly the best work that can be done for them.

To-day there are 2,000,000 Negro Baptists in the South. In 1845 there were 125,000. Then there were 2,800,000 Negroes, now there are in Southern territory 9,000,000. One person in five among them is a Baptist. While the race has increased a little more than three-fold Baptists among them have increased sixteen-fold. The result is altogether extraordinary and the chief agency which has brought it about has unquestionably been the home mission work of Southern Baptists.

SERVICE IN CITIES.

From the first the Southern Baptists in home mission endeavor looked to the cities for a field. Missions were conducted in the earlier days in Washington, Annapolis, Norfolk, Baltimore, Richmond, Wheeling, Fredericksburg, Bristol, Raleigh, Charlotte, Greensboro, Columbia, Jacksonville, Tampa, Pensacola, Key West, Augusta, Atlanta, Columbus, Mobile, Montgomery, Birmingham, Vicksburg, Jackson, Louisville, Memphis, Knoxville, Nashville, Chattanooga, New Orleans, Galveston, Austin, Brownsville, Houston, Little Rock, Fort Smith, St. Louis, Jefferson City, Sacramento. This is but a list of some of the larger and better known places and presents not more than fifteen or twenty per cent of the whole work done in cities and towns prior to 1870. A detailed list of places aided in the older States would show that the Board did a large work in building up the Baptists in those States, which most of their descendants have forgotten. Up until 1870 more than two-thirds of the commissions which had been written by the Board were for service east of the Mississippi river. It aided the denomination in acquiring the strength wherewith to turn to the great empire beyond the river, not indeed with means com-

mensurate with the needs and opportunities, but in a time when every effort put forth would count for most, and though the denomination has scarcely yet realized the magnitude of the blessed results, it has won in Texas alone a wonderful and great country, which, though its Baptist resources are not yet even half developed to their full power, is now a great kingdom for Christ, that came up last year with one-seventh of the entire amount for foreign missions given by the denomination in the South. Texas is already the greatest Baptist State in the South, a mighty bulwark for civic righteousness wherewith to leaven the masses of superstitious and ignorant foreigners which are yet destined to fill the South and West and Southwest. What the great State shall be it will take an imagination corresponding to the vast stretches of the plains rightly to depict.

Texas is a trophy won to Southern Baptists through home missions. In itself, viewed simply as a strategic move for the Kingdom and for Baptist principles, it far more than justifies every dollar Southern Baptists have ever given to the cause, every anxious heart-throb of a weary secretary, wondering whether the brethren will hear his call or turn a deaf ear, and every year of patient, self-denying toil of every missionary, who through all these years has gone along his humble, difficult and unlauded way, willing to be of no esteem among men, and even of small repute among his own brethren, if he might, in the midst of grind and sacrifice, separated from congenial associations and his life unbrightened by the glamour of fancy or romance, lead sinful men to purity in Christ.

Even to mention the extent of the opportunity now before Southern Baptists in Oklahoma is more than I must try to do. Abler tongues have sought to portray that glorious opportunity so men would see and hear. How hardly does the average mind come to realize the greatness and significance of that which itself has not been beheld. Southern Baptists, as no other people, have the key to the moral and spiritual forces which shall control in that State, if they will but use it as they should.

The work which Southern Baptist home missions has done for the Indians would make a long chapter itself. It was emi-

nently successful, was torn to pieces by the war, and is successful again. If after so long there are fewer Indians instead of more (if, indeed, they are fewer), it is not the fault of the work, which is the work of Christ. At a meeting in the Indian Territory a Choctaw preacher recently said to a missionary:

"It is often asked what has become of the money spent on Indian missions. Come with me to your cemetery and I will show you the graves of hundreds of the sainted dead. Is the money wasted which filled their graves with Christians instead of heathens?"

BUT A GLIMPSE OF LARGER ACTIVITIES.

We can afford to pass Cuba by without reference, because it is in essence like the foreign mission work. I can also afford to omit a reference to the new evangelistic movement, which is but bringing up to date the first method of mission work of our denominational forbears. An abler speaker presented the cause in this course of lectures. I must omit reference to the work among foreigners, and the immigration problem, not from any idea that they lack importance, but for lack of time and because the main message would need to be a prophecy and an exhortation, which more become an abler seer. Also, the noble work of the war-time missionaries and the crying need of a large church-building fund must pass with the bare mention.

The great cry of the lost and suffering in our cities is yet destined to turn our home mission effort back to the cities, where it took hold long ago; but to meet a problem intensified and made difficult ten-fold more than in those former days. The South is no longer a place without great cities, and when we turn our attention again to the cities on any extended scale, as we must and ought, we will face the most difficult mission work the South has ever faced, the problem of getting hold of the hearts of people who have a near view of the Juggernaut of Mammon and know how cruel and heartless he is, who face temptation on every hand, and who, not without some reason, believe that the churches do not have a love for them which

will make their members break through the shell of social convention and selfishness to reach them.

THE MOUNTAIN PEOPLE.

I cannot close without some reference to the home missions among mountain people. They are in every State in the South, east of the Mississippi, except Mississippi and Florida. In 1885 the Home Board began to give them some attention and in 1890 intensified this attention. The work has grown into a well-developed system of Christian schools. These mountain people are of Scotch-Irish descent and were once Presbyterians. It must have been the freedom and grandeur of the mountain country which did it, for time passed and they, though Presbyterians, became Baptists, and without any one seeking to proselyte them. Or do mountain fastnesses give one a clearer vision of truth? Their territory is one-fourth of the South. Their number is millions. Their blood is the most pure Anglo-Saxon blood in America. Their habits and manners are simple; they are like children. They fought as good soldiers in the Revolution. At King's Mountain they gave the British a blow from which they never recovered. But they retired to their mountain coves and valleys, and there they have stayed, uninfluenced to an appreciable extent by the throbbing pulses of the restless world. They are Sons and Daughters of the Revolution, who need not be ashamed, blue-bloods by rights which others prize highly, but they have organized no societies through which to set forth the claim.

What a vast opportunity is there. Evangelized, but not developed, converted but untrained, their prime need is education under strictly Christian influences.

Their hunger for education is often pathetic. The Christian Endeavor World from a missionary gives the following touching incident of a mountain boy: A young man entered a college office and, touching the president's arm, asked in a peculiar mountain brogue:

"Be ye the man who sells larnin'?"

Before the president could reply he asked again: "Look here, mister, do you uns run this here thing?"

The president replied: "Yes, when the thing is not running me. What can I do for you?"

"Heaps," was the only reply. Then silence; then the boy proceeded: "I has hearn that you uns educate poor boys here, and bein' as I am poor, thought I'd come and see if it was so. Do ye?"

The president replied that poor boys attended the college, but that it took money to provide for them; that they were expected to pay something. The boy was greatly troubled.

"Have you anything to pay for your food and lodging?" said the president.

"Yes, sir," was the reply. "I has a little spotted steer and if you uns will let me, I'll stay wid ye till I larn him up."

Such persistence usually carries its point and he remained, and the little steer lasted for years. The president's closing remark on the incident was: "I have had the pleasure of sitting in the pew while I listened to my boy, now a young man, as he preached the glad tidings of salvation. Does it pay to help such boys?"

With only $20,000 expense to the denomination, the Home Board maintained twenty-four high schools and colleges with 125 teachers in the mountains last year. There were 4,000 students, sixty of them young preachers. Can $5.00 be better spent in character building than in keeping a mountain boy or girl for a year in one of these mission schools?

The home mission work of Southern Baptists has been abundantly blessed in every direction. In a history of sixty-two years it has expended $4,448,700. This is a considerable sum, but Southern Baptists last year spent thousands more on local church expenses. The last annual report snows 18,798 baptisms, which has hardly been paralleled in the history of mission work. Two hundred and seventy-one churches were organized and 825 missionaries were employed. During its history, missionaries of this board have baptized 145,577 persons and organized 5,330 churches, or more than one-fourth the entire number now comprised in the Southern Baptist Convention.

Home missions has done another work for Southern Baptists which is not generally understood. It has unified them and held them together in their conventional work as probably no other force whatever has done.

DEMONSTRATED ITS RIGHT TO LIVE.

In 1882, when the Convention met in Greenville, there was talk in that body of doing away with the Board. It had just come to the hardest point in its career, and this was seriously discussed. Instead, it was moved from Marion, Ala., to Atlanta and the lamented Dr. I. T. Tichenor became secretary. Let Dr. Tichenor tell the story of what followed. I quote from a valuable manuscript historical sketch left by Dr. Tichenor which has never been published:

"In 1882 the Baptist Convention in Arkansas was in co-operation with the Home Missionary Society of New York. Missouri seemed lost to the board forever. Texas was divided into five missionary organizations, four of them receiving aid from the Home Missionary Society and the fifth paralyzed by its own dimensions. The entire territory west of the Mississippi had passed out of the influence of the Board.

"The Mississippi board was in alliance with the Philadelphia Publication Society, Georgia was co-operating with the New York society in Negro work, and Florida was hesitating between going to the Home Missionary Society and the Home Mission Board.

"Impressed with the conviction that the very existence of the Southern Baptist Convention depended upon the resuscitation of our own Home Mission Board, the new officials determined to reclaim the lost territory. Within five years there was not a Baptist missionary to the white people of the South who did not bear a commission either from the Home Mission Board of the Southern Baptist Convention or one of the State boards in alliance with it. The territory had been reclaimed. Texas in one great convention was in hearty co-operation with the Board. So were Arkansas and Louisiana. The Board had demonstrated its right to live."

To which me say, Amen! It demonstrated that right

again in cultivating the cities and needy rural districts in the older States; again in its great work for the Negroes and Indians; again when it began to expand its work among the mountain people; again when, though cramped for means, it boldly advanced into the trans-Mississippi states and won so much of that great country.

And these are not the only ways in which it has demonstrated and is demonstrating its right to live. Surely our fathers were weary and sore and despondent from the post-bellum trials, surely they had lost their vision of the future by the continual stress of rehabilitating the downcast country, when they began to whisper among themselves that the Home Mission Board needed no further lease on life.

THE GREATEST OPPORTUNITY, PRESENT AND FUTURE.

The twenty-five years since have been by far the best in its history and its success is even now increasing as never before. Never before has it taken such a broad hold on the denomination's confidence. And never before has it faced such strenuous needs, such marvelous opportunities, such deep moral obligations. May God give us vision to see and the will to meet them.

In 1882 our Baptist fathers could not know what changed conditions would confront us after a quarter of a century. After twenty-five years, in which the work has advanced from great weakness to the greatest strength it has ever had, our people are beginning to see that the best we have ever done does not measure up at all to the splendid opportunities in this sphere of activity. Strategy may doubtless be easily over worked in Christian missions, yet strategic considerations never pointed more clearly to a new emphasis on home missions than now. At last the tide of immigration has begun to turn southward. The North has about as many of immigrants as it knows how to use to economic advantage, far more than it has trained into true Americanism. The West is becoming full, and after a while will overflow. The westward movement will turn back. It seems certain that the Southland, in which

there is a larger percentage of Anglo-Saxons than is found anywhere else in America, must also face the ordeal of assimilating large numbers of these people. It will be a question of whether we will lift them to our standards or sink to theirs. In view of this fact, the thorough evangelizing of our own territory, especially the newer portion of it beyond the Mississippi, is of surpassing importance. And every year of niggardly effort in that territory now will entail a loss that ten years of faithful effort may not be able to retrieve in the future.

WHO WILL VOLUNTEER FOR THIS HIGH SERVICE?

If there be those among our strong young ministers who wish to volunteer for high work in gospel service I would ask them to consider the claims of home mission work. If a life of sacrifice for others appeals to you, where will you find it more than in city mission work? There you will need to see and be near those comforts and customs and social opportunities which we hold dear, and yet each day you may have to crucify your fondness for each for the sake of your work, so insidiously have they become the agents of Mammon. Does the hopelessness and hardness of a darkened heart appeal to you as an opportunity? The under stratum in city life is often as hardened as the heathen in his blindness.

Why does no one volunteer for a life of service on the frontier? There is opportunity for a life of consecration and high service, all the more complete because of the fact that perhaps even some of your own brethren are ready to discount it.

May God raise up men among you for foreign service. But may He raise up some of His best, too, to illuminate the dark places and beautify the waste places in our own fair home-land, that through them our people may have a clearer and closer vision of the will of the Master for us all as regards the needy and lost in our own country.

PERSONALITY IN RELIGION.

REV. JAMES BUCHANAN, RICHMOND, VA.

While traveling in Europe the writer heard the World's Baptist Congress described as a heterogeneous crowd of evangelical Christians without a distinctive principle. The speaker went on to say that "Baptists are at one with the Congregationalists in the democratic form of government; that Presbyterians, Anglicans, Methodists, Lutherans agreed with them as to justification by faith. Regarding baptism and the Lord's supper it could not be said that they are distinctive, as Baptists are not agreed among themselves as to the place in thought they occupy and, under any circumstances, affirm that ordinances are not of saving value in themselves. Further, it was noticed that all evangelical bodies practically accept the Bible as sole authority in matters of faith and morals, so that it is claimed to be unfair for Baptists to maintain that they are the only Bible-Christians, seeing that the Bible is not in question, but simply a particular interpretation of the Bible. All agree upon the Bible as final authority objectively, but differ as to the truth contained in the Bible when translated subjectively."

The statement was surprising, and, if true, the Baptist denomination, as such, has no place in Christian thought and cannot stand the test of time.

The long history and large success of the Baptist denomination indicate vitality. The origin of the Baptists is obscure; the name, comparatively modern. There seems, at the dawn of the ideas represented by the Baptists, to have been no leading spirit and exponent of their belief. Bohemians have their Jerome and Huss; the Swiss, Zwingli; the Germans, Martin Luther; the Presbyterians, John Calvin and John Knox; the Anglicans, Wycliffe and Cranmer; the Congregationalists, Robert Browne; the Methodists, John Wesley; but there is no name looming up in history as being largely responsible for

Baptist thought and practice. If the characteristic principle held by the Baptists antedates the present name, then those holding it were identical in principle, no matter by what name they were known.

Leading exponents of Baptist principles of faith and practice, such as Roger Williams in New England, are recognized as converts to a pre-existing order. The Baptists are unique in this respect, and it may well be that their force lies in this fact.

HISTORICAL.

Let us follow the progress in the development of the principles of faith and practice as represented by Baptists in the light of the foregoing statement.

The Primitive Christian Church gathered around the apostles, who had a gospel orally delivered to the people. It is well for us to remember that the early Christian Church was not established through the Book. During the first hundred years of our era the appeal was spiritual; the contact was personal; the different nationalities responding to the appeal colored the religious life originated with their social, political and philosophical tendencies. For three centuries the spiritual ideal was predominant; there were no universally acknowledged standards set up as criterions in morals, theology and practice.

The persecutions periodically inflicted upon the Church solidified the membership, kept pure their purpose, and welded them into a mighty force, seeking unselfishly the establishment of Christ's Kingdom.

The energies of the Church were spent in the preservation of religious life, as such, rather than in the elaboration of theories regarding the life. The demand presented was faith in the personality of Jesus Christ; the standard of guidance was individual direction of the Holy Spirit, by whom the vitalizing powers of the Gospel were administered through the Scriptures in fragmentary forms, as the Canon had not yet been generally established.

It would be useless for us to affirm that there was unanimity of thought and practice. The strongest bond of union was in

the willingness of the believers in Jesus Christ to suffer and die rather than belie their profession and prove apostate to their common subjective faith. It was a personal relationship with a common interest.

Constantine inaugurated a new era in the development of Christianity with the recognition of Christianity as the state religion. Instead of caves and catacombs, they had sumptuous churches; the wealth of the kingdom was lavished upon their bishops; no longer had they to hide their allegiance to Jesus Christ; instead, preferment and emolument were showered upon them.

Schism was doing her deadly work among the Christian forces, and now that the combined energies were no longer applied for self-preservation they turned upon each other.

Christianity became the vehicle to inspire unity in the empire. A new adaptation was imperative, organization was essential, that the alliance between the Church and empire might be effective in unifying the forces of the empire to achieve the political ideal.

It is not our purpose here to review the multitudinous schisms which wrenched the Church apart, but rather to point out the organizing forces which attempted to unify the Church. Constantine called a council at Nicea, giving instructions that unity was essential, and demanded that a basis of unity be secured. Then began that constructive policy which gave formal statement to some of the leading dogmas of Christian thought.

A new process for spiritual guidance must be evolved. This process was found in making the Ecumenical Council the medium through which the Holy Spirit enlightened the Church as a whole. The implications of this principle were immediately set in motion. All refusing to conform to the voice of the Holy Spirit as speaking through the Ecumenical Council were adjudged heretics and apostates. The Church being wedded to the empire, this decision not only classed the recalcitrants as heretics, but as enemies to the empire. Christians in this era, instead of being persecuted, became persecutors. The principle of control having been established, the energies of the Church

were enlisted in the creation of criterions, with adequate power for their enforcement. The painful record of working out the standards is written in the centuries that followed.

Augustine was the one man above all others who, gathering up the forces of the past, organized them for the future. He was the son of a Christian mother, trained in the schools, a rhetorician and philosopher. He revelled in all the pleasures of sense, tested the forms of thought and satiated his soul with the lasciviousness of the age. At twenty-nine years of age found himself alone with God, and by a direct heavenly influence, later, was born to a higher life through which the past was sanctified and focused upon the future. Experimentally, he realized the justifying grace of God through faith and brought to light and prominence the teaching of Paul, his great forerunner. This is the foundation of Augustine's religious life. In his experience he gathered up all that was best in the past. He was born into a turbulent time; standards had been partially evoked; schisms were rending the Church; forms were being constructed; such a mind must enter into the fray and force itself into light. With a masterly grasp he grappled with the schisms of the age and reinforced his findings with philosophy and rhetoric.

In Augustine we have the germ of the theological ideal. The fall of Rome, at the approach of Alaric, gave rise to heathen taunts. He, believing in the triumph of Jesus Christ and in the ultimate establishing of His Kingdom, gave to the Christian Church, in embryonic form, its political ideals in his "City of God." Augustine spiritually, theologically and politically stamped himself upon his age. From his rise the currents flow down through medieval ages.

It is not our purpose to follow these currents in their windings. We are rather inclined to think that, in their implications, they were lost sight of, but one thing stood fast, the voice of the Spirit was indicated with the voice of the Church. Exigencies in the development gave rise to ebb and flow, but the powers of organization were ever accelerated. At last the strong force of the hierarchy of Rome felt their power, watched their opportunity, and more clearly formulated their ideals. The

breaking up of Rome and the development of Western civilization offered a new field for their enterprise. Missionary forces covered the whole of Western Europe, and, borrowing the prestige of the fallen empire, they brought the heathen hordes to the foot of the wooden cross.

The spiritual ideal in the campaign, although not wholly lost, was subordinated to the political and theological ideal. The Church had come between the soul and God; the mechanism of the Church in her sacraments had crystalized into a beaten path, with its formulas as signboards by which the soul must find her God. Those seeking to enter by any other way were classed as thieves and robbers. Spiritual authority was founded upon a perversion of the words of Jesus Christ. Diplomacy was exercised to advance her way.

The political ideal, during this era, was ever prominent in the mind of the Church. Every advantage was sought to strengthen its hold. Legal authority was fabricated to uphold her claim through the supposed donation by Constantine of the Western Empire. Control of the body as well as the soul was the confirmed purpose of the Church; necessity seemed to demand it.

Charlemange, in the year 800 A. D., seeking to advance his prestige, accepted the crown of the Holy Roman Empire at the hands of the Pope, and thus gave the Church an opportunity to flaunt her claim. The master mind had not yet been born which could grasp the tangled threads and weave the mesh that would enthral the State.

In Hildebrand, of the eleventh century, the man and the situation met, and we see Europe kissing the toe of the Pope in the form of Henry IV. at Canossa. He had established the political ideal of the Church; her missionaries were freed from political control and made amenable only to the authority of the Church. The nomination of the head of the Church was taken from the political sphere and put into the hands of the Conclave at Rome. This was the climax. It was short-lived in its brilliancy, but the pinnacle had been reached and a precedent established.

The theological ideal had not been slumbering; monas-

ticism in its seclusion had been advancing its thought and fortifying its conclusions; the fathers of the Church were carefully studied; the Church was one; the accumulation of knowledge by its members belonged to the whole; faith in the past must be fortified by the reason of the present. Scholasticism took its rise from this fact.

In Anselm we have the position taken that mind must be used to buttress and rationalize belief; his works are a commentary upon his principle.

In Abelard we have the position taken that we must reason and rationalize in order to believe. Short shrift was made of Abelard by the ruling authorities of the Church, but mind had been borne into action and the end was not yet in sight. The leaven was working; time and opportunity produced the man.

In Thomas Aquinas we reach the climax of the theological ideal. Aristotle and Plato, Jesus Christ and Paul, Origen and Augustine, reflect their rays on him, and from him shines forth in its pristine beauty "The Sum of All Theology." The Roman Catholic Church to-day recognizes him as the great saint who penetrated the mind of God and made objective His thought to the one Church of all the world.

Thomas Aquinas' teaching may be summarized as follows:

Revealed religion is the superstructure raised on natural religion; God's aid to man's reason.

The revelation he accepted was the interpretation of the Church.

To him, the Church was the voice of nature, revelation and God.

The Church teaches that all true grace either commences by means of the sacraments, or, being commenced, is increased by them, or, being lost, is through them restored. It is of faith that Jesus Christ instituted seven sacraments, viz.: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order and Matrimony. It is of faith that grace is conferred upon the soul by the application of the external rite, *ex opere operato.*

1. Baptism is the door of Spiritual Life.

2. Confirmation, the communication of the gifts of the Holy Spirit.

3. Holy Eucharist, not only confers grace, but contains and gives the author of grace, Jesus Christ Himself.

4. Penance cleanses and restores the soul from sin committed after baptism.

5. Extreme Unction strengthens the soul and guards it from any grievous spiritual peril in sickness or death.

These five sacraments meet the wants from the cradle to the grave.

6. Holy Order, a character bestowed upon the priests, makes them independent of human weakness in dispensing the sacraments of the Church.

7. Matrimony regulates the source of human generations upon which the whole stream of human life is dependent.

In the thirteenth century the ideal of theocracy through Rome seemed to have been reached. Spiritual life could only be generated and maintained through the sacraments of the Church; political life enjoyed through the favor of the hierarchy; mental life, operated within the prescribed sphere. It was the ideal of spiritual, political and intellectual oppression. The man—body, mind and soul—was lost in the achievement.

DISINTEGRATING FORCES.

This three-fold ideal held, within itself, the elements of life which, when fructified, gave birth to the causes of disintegration. The impulse of the human soul for freedom of action, freedom of thought and freedom of spiritual life could not be quenched.

Among the political elements of Western Europe the spirit of nationality dawned; rivalries frequently sprang up; political ideals came into conflict; struggles for supremacy gave birth to patriotism. The Church, by intrigue, endeavored to hold the balance of power and maintain control; the weaker were incensed and stimulated to action; champions of local political rights were not wanting; Ockham fulminated against the arbitrary claims of the Pope and repudiated his right to interfere in the rights of the State. The Crusaders enlarged the horizon and disillusioned the mind. Scholarship exposed the forgeries

perpetrated in the supposed grant of Constantine. The character of the popes and the weakness of their administration aroused general scorn. The scandal of different popes excommunicating each other led to the question whether popes were at all necessary. A running campaign was indulged for 200 years, in which the right of the pope to rule was freely questioned.

When nations or individuals would not submit to the political sway of the Church they were coerced by withdrawing from them all spiritual privileges which were held in the great reservoir of the Church. Kings were deposed, subjects were freed from their allegiance, the dead were left unburied, and the dispensation of grace, through the Church, was virtually stopped. No authority could interpose to gainsay the power of the hierarchy. This blended the political and spiritual so thoroughly that they came to be recognized as one cause. To oppose the Pope was to oppose God, and all the thunderbolts of heaven were hurled at the transgressors. Political and spiritual agitation was rampant, but it recoiled upon the heads of the instigators. The people were not willing to risk their souls for a temporal advantage.

Wycliffe, in England, realized that a work of education was essential. He translated the Bible into the vernacular and educated the poor priests and laity to preach to the people Biblical truths. His influence, through his writings and students, traveled to Bohemia. Huss and Jerome imbibed his ideas. Wycliffe was forced into retirement; his followers, the Lollards in England, were persecuted; Jerome and Huss were burned at the stake; thus the movement in the fourteenth century failed and Rome was, for the time being, triumphant.

In the meantime movements of quite another character had been inaugurated. Peter Waldo and Peter de Bruis were leaders of the movements.

Peter Waldo, a merchant of Lyons, decided to sell his property and devote himself to the preaching of Biblical truth among the people. He established the order of the "Poor Men of Lyons," who went about teaching the people. Originally they had no intention of coming into conflict with the Church

of Rome, but carried on their simple work among the people. Crowds flock to hear them, scriptural truths took hold of their minds, a religious awakening followed. Reports of their work reached Rome and, in a council held in 1179 at Rome, they were interdicted from preaching. These men were in earnest; they had sacrificed everything for the privilege of teaching scriptural truth and were confronted with the edict of the Church restraining them from continuing the practice.

These truths had proved a new force in their lives, and, confident in their new experience, they clung to the happy consciousness which had dawned upon them. Independent of the Church, they had been thrilled and inspired in a way which the cold formulas and practices of the Church had never awakened. The personal satisfaction which they had experienced in their relationship to God they had found entirely independent of the Church dogma and State patronage.

When confronted with the option of giving up all this or being excommunicated from the Church they clung to their new experience. Religion had found her true soil in the home of the soul. The stirring of life was ominous, whither it portended not even they themselves knew, but of this they were confident—it was life, not a formal prescription for life. Freed from the dominion of the Church of Rome, they fell back on the Scriptures, which the Church claimed to interpret, and, through these very Scriptures, sought to confound the Church of Rome.

The Principle of Personality in Religion, through experimental regeneration, without the sacrament of baptism as administered by the Church was revolutionary in the extreme. These unlettered men had the experience wnich they identified with the Biblical experience, and expressed in the terms of the new birth. That simple-minded men could thus come into touch with God without being magnetized by the Church to receive spiritual influences, was outrageous and scandalous to the age. They were despised, rejected, cast out from communion of the Church, and looked upon as vipers, whose deadly sting provoked spiritual death.

Peter de Bruis, identified with the Albigenses movement,

inaugurated a similar but more thorough-going work, which is largely shrouded in mystery. He is accused of Manicheism, and conflicting accounts are given of his work. One thing is generally admitted, that he wielded a large influence and the missionaries of his type were indefatigable in their endeavors to procure converts. They penetrated the valleys of Italy, Switzerland, Spain, France, and even as far as the Netherlands. They were bitterly oppressed and almost annihilated; much malignant misrepresentation was indulged regarding them; but the historian Faber frees them from the charge of manicheism and shows conclusively that they held the following five tenets:

"Here in due form, as preferred by Peter, the Venerable, Abbott of Clugny, against Peter de Bruis and his disciples, we have, with whatever distortion of statement, five specific articles of indictment.

"The first point denies that children who have not arrived at the age of intellect can be saved by Christian baptism, or that the faith of another person can be profitable to those who are physically unable to exert any faith of their own. For according to them, it is not the faith of another, but an individual's own faith, which saves with baptism; inasmuch as the Lord said, 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned.' "

"The second point maintains, that churches ought not to be built, and those already built ought to be pulled down. For sacred places set apart for worship are in no way necessary to Christians, inasmuch as God, whether invoked in a tavern or in a church, in a market place or in a temple, before an altar or in a manger, equally hears and answers those who are deserving.

"The third point commands, that sacred crucifixes should be broken and burned; for the cross, on which Christ was so horribly tortured and so cruelly slain, is worthy neither of adoration nor veneration nor of any suppliant invocation, but, rather, by way of avenging his torment and death it ought to be treated with every dishonor, to be hacked with swords, to be burned with fire.

"The fourth point not only denies the truth of the body and blood of Jesus Christ through the sacraments daily and continually offered up in the Church, but it also declares that the sacrament is nothing and that it ought not to be offered up to God.

"The fifth point derides sacrifices, prayers, alms and other good deeds, when made by the living faithful on behalf of the faithful defunct, affirming that, not even in the smallest degree, can they help any one of the dead."

Manicheans rejected baptism entirely and the popish writers always refer to them thus. The fact that the Petrobrusians accept baptism, but only reject the baptism of infants, puts them in another class, Antipedobaptists. The other charges brought against them clearly show that they could not have been Manicheans.

We do not claim that constructive thought about the life engendered had been formulated, but we do claim that these men lived and trusted in the full enjoyment of their personal religious experience and began to hew out for themselves untrodden paths. The evident antagonism of the Church which taught and practiced baptismal regeneration, is at once brought into sharp and bitter conflict with the theory of regeneration independent of the Church and wrought exclusively by the Spirit of God. The very fact of this new life in the experience of those simple men was an experimental demonstration to themselves of the possibility of the spiritual life without the good offices of the Church. The authority of the Church, which sought to nullify their own experience, was already questioned when the validity of the spiritual experience was believed and enjoyed. There was no middle ground. A rival principle had been born.

The Church, on the other hand, if she would maintain her prestige and hold her grip upon her people, must as confidently assert her right to be the only custodian of spiritual grace, and emphatically deny the possibility of regeneration except through the machinery employed by the Church. The State was the servant of the Church to enforce her edict, and keep the subjects of the State submissive within the pale of the Church.

Thus the State and Church were partners, seeking to enforce the dogmas and formulas of the Church upon those whose new experiences of personal religion made them independent of the Church for the enjoyment of all spiritual privileges. They must either give up their personal enjoyment of religion or be excommunicated from the Church as apostates and looked upon by the State as criminals.

We do not claim that the same logical construction was put upon this personal experience in every community or by the various individuals in a particular community who experienced it, but it is evident that the same biological fact of spiritual regeneration was the fountain-head of their attitudes and hopes. To claim that all who experienced the regenerating power in themselves were classed as Baptists would seem preposterous, but it is historically true that these who resisted the dogma of baptismal regeneration, formulated the authority and acquired the vocabulary in which to express themselves from the Bible.

The spiritual life in them was distinct from a logical system regarding the spiritual life. We find those early heretics clothing their experiences in the language of the Scripture and identifying their soul-struggles with the teachings of Paul. For them there is no need of theological statement—their experience is the reflex and verification of the original statement, as found in the Word of Truth.

The advocates of such a theory must hold themselves exclusive and resent the popular conception of the time and Church. Out of this attitude there arose a selected people with community of interest. Add to this consideration the vital fact that all forms and practices of the Church had the sanction and support of the State, and you can readily perceive the necessity, not only for seclusion, but even for secrecy.

All the elements for a successful revolt against Rome had been gradually gathering force in localities far apart. When we consider that printing had not yet been inaugurated, books were rare, travel was confined to princes and scholars, we can readily perceive that time must become a large factor in the result.

The fifteenth century must do the work. Erasmus had not

yet been born, the stores of Grecian lore had not been explored, the work of the Lollards in England had not culminated, the influences of the mystics in Germany had not reached their climax, the Hussites had been repressed, but not extinguished. Printing was essential to open up the knowledge of the Bible, familiarize the people with the arguments against hierarchy, inspire the desire for political freedom, and incite the thirst for freedom of mind. These the printing press accomplished.

REFORMATION.

The sixteenth century found the nations ready for the hour; the man who sounded the bugle note which rallied all these forces had been, in his soul, going through the struggles which prepared him for the climax.

That man was Martin Luther, the year was 1517, his theses told the tale; justification by faith alone, independent of the Church and State, was the battle cry of the Reformation. Universal priesthood of believers as taught by Martin Luther made it possible for all to see how they could save their souls and yet throw off the yoke of Rome.

Zwingli, independently, had reached the same results; Europe answered the call. Political, theological and spiritual ideals were acclaimed. The conflict began, the forces of the Roman Catholic Church were rallied; Luther, never wavering, met them at Worms and the world re-echoed the challenge. The process was inverted, the authority was wrested from the hierarchy and placed upon the individual; his experience was final as verifying the written word.

CONSTRUCTIVE WORK OF THE REFORMATION.

The principles underlying the whole movement were not held by all in common. Some opposed the abuses of Roman Catholicism, others opposed the authority of the pope, others opposed the authority of the ecclesiastics; thus the name Protestantism was derived from the predominant negative attitude in the Reformation. Protestors urgently endeavored to win

the approval of the several States in order to withstand the encroachments of the hierarchy.

The leaders of the Reformation who grasped the constructive principle of justification by faith alone, made it possible for the statesmen to grasp a constructive policy which would conserve all the benefits of the Church, yet gain the liberty of the State and hold the Church in partnership with the State to develop the political ideal of the State. Out of this grew the national alignment of the Church and State along lines suggested by the leaders of the different nationalities.

Thus we have a re-alignment of Church and State in England, Germany, Scotland and the Netherlands. It was simply a re-affirmation of a partnership between the Church and State to arbitrarily enforce the national ideal as developed in the Reformation. It is needless here to quote authorities showing how rigidly this was enforced. Popular thought had been stunned at the success of the Reformation and failed to crystalize its effect. The Reformers, for the time being, forgot the fundamental principles of the whole movement—spiritual liberty, freedom of thought—and contented themselves with national liberty.

When the atmosphere began to clear and men could calmly review the results achieved it became evident to the radical forces that "Personality in Religion" had been sacrificed. The Reformation was an alignment of the Church and State according to localized interpretation of the Scripture, which did not deny the principle of the authority of the Scripture, but claimed the right to interpret the Scripture into formal statements binding in their authority and national in their application.

PERSONALITY IN RELIGION.

In the enthusiasm of the hour it had been forgotten that the soul had found its reconciliation with God through the attitude of subjective faith towards Him. The Reformers made the mistake of setting up their particular experience, with the logical interpretation thereof, as the standard for the future.

The logical interpretation overshadowed the fact. The form was more particularly emphasized than the reality; the adherents of the principle of "Personality in Religion" found that they were outside of the protected sphere and liable to the same disqualifications and persecutions as before the Reformation. The Anglican Church, in England, the Presbyterian Church in Scotland, the Lutheran Church in Germany, in their respective spheres, had taken the place of the Roman Catholic Church. All who were outside were alike heretic and criminal.

In England the movement of the Non-Conformists was inaugurated to stand for their principles; the Antipedobaptists in Germany, being forced outside of the Church, were also obliged to take counsel for the perpetuation of their ideas; the Mennonites in Holland, likewise being excluded, a general ferment was instituted. Disappointed, yet valiant for the fight they imagined they had won; these noble bands, persecuted in one country, fled to another. The interchange of ideas broadened their views; the literature of the time shows us the development of their thought. That no clear, well-authenticated account of their movements remains is not surprising, as public worship was largely prohibited and they were obliged to meet in secret in order to worship God according to the dictates of their conscience. These conditions applied to the Protestants and Catholics alike, with the exception that Protestants were persecuted in Catholic countries and Catholics in Protestant countries.

A careful study of the period indicates that lines were not clearly drawn. The unifying principles had not been generally declared. This is not surprising, as the scholarship of the time had largely been drawn into the existing organization, but that, to the radicals, there was a principle for which they were willing to give their fortunes and their lives no one can doubt.

The spread through persecution in England to Holland, the migration to America from Holland, and the reaction of the Holland radicals upon the English contingent, brought into existence the clear identification of the principle of "Personality in Religion." With the establishment of the first Baptist

church in Holland in the year 1608, they realized that they were not protestors or reformers, but the true Apostolic Succession in kind, according to the laws of generation operating under the influence of the Holy Spirit. Previously they had been called Anabaptists or Antipedobaptists, which they repudiated. When baptism was recognized by them as the symbol of the regenerated life they had experienced in Jesus Christ through the Holy Spirit, they welcomed the name Baptist. It was significant as pointing to the symbolism which taught the great principle of "Personality in Religion," for which they stood. Form and faith had been blended.

The conflict, for the time being, seems to have been how to organize believers in such a principle into an organized church. The tendency of strong personalities to identify their interpretation with the principle itself was strongly at work among the Radicals, as it had been among the Reformers. The problem of that age was diversity in unity. It is well for us to remember, in considering the difficulties of this situation, that these early fathers were grappling with a principle which did not find a place in practical thought until the Declaration of American Independence became a fact.

Let it not for a moment be understood that we are insinuating that there was a lack of clearness regarding spiritual regeneration, as to the verification of divine revelation and the demonstration of experimental religion. Baptist thought in England, during the seventeenth century, was well authenticated by the "Bedford tinker," John Bunyan, who, without ecclesiastical acknowledgment, defied the authorities of the State, thrilled the people of his time, and left with us his immortal dream.

It should also be remembered that the inductive logic, in which these terms are stated, had not been written, and our fathers were anticipating our modern scientific development without our phraseology.

England, Germany and Holland were not prepared for emancipation from this thraldom. The scene of development must seek another clime, where institutions having their origin in this very principle of individuality had not yet been born.

The Pilgrim Fathers, seeking liberty of conscience for themselves in New England, made the same mistake as the Reformers in Europe, and sought to exalt their special interpretation and enforce it upon their fellows. Providence, R. I., well named, was the kindly soil that welcomed Roger Williams, where, for the first time, the principle of "Personality in Religion" was fully believed and clearly announced as the policy of the settlement.

This is the climax of the long struggle and exhibits the possibility of a State being born in which the temporal, the intellectual and the spiritual may find their fruition and blend the life in the one principle of civic, mental and religious democracy. Much misgiving regarding its impractical nature and the final outcome were indulged. Prophecy is recorded and forebodings of evil to come are not few. The United States of America is launched upon a faith in the all-sufficiency of the three-fold democracy—Political, Intellectual and Religious.

In the American Revolution individuals of all shades of religious belief fought side by side for political freedom under the Stars and Stripes. When the conflict had been won and the government was being organized, there was the same possibility and tendency in America that had proved disastrous in the Reformation. To the Richmond Baptist Convention held August 8, 1796, belongs the honor of formulating the final appeal which caused to be embodied in the Constitution of these United States the great principle of the right of "Personality in Religion" which we have been tracing.

All through the American development this principle has been known as Baptist. The implications of this principle in all their fullness may not have been grasped either by the body as a whole or by the various individuals composing the body, but the right of every man to come into direct touch with God and realize his own experience through the regenerating power of the Holy Spirit, without the mediation of the Church or the patronage of the State, has always been recognized as thoroughly Baptistic, and has been opposed by every religious denomination, as such, during its conflict for supremacy. Indeed, in no other country than America has the Baptist principle any standing to-day other than that of toleration.

Further, the Baptists have always claimed that personal experience in regeneration is its own authority and every man has the right to look into the face of God and interpret his own experience in the light of God's Word and his experimental dealings with him. Thus was the true spiritual democracy established, and it is probably much more far-reaching in its results than any of its early adherents ever conceived. Baptist churches have always made entrance into the local Baptist church conditional upon the testimony of a personal experience of the regenerating power of God through the Holy Spirit.

The Negative Results from "Personality in Religion" have been:

1. The rejection of all ecclesiastical authority in any form which limits the soul in its relationship to God.

2. The rejection of all sacerdotalism with its various implications.

3. The rejection of all sacramentarianism.

These have their fullest significance in the Roman Catholic Church, where the system is worked out, through the seven sacraments, to its completeness. In most of the evangelical churches there still remains a subtle influence which binds them to more or less diluted forms representing these principles; although it may be freely admitted that the influence of democratic forms in civic affairs is practically undermining ecclesiasticism.

The Postitive Results of "Personality in Religion" are:

1. Personal subjective faith in Jesus Christ as Saviour and Sovereign the supreme test.

2. Freedom personally to interpret God's Truth as revealed in Jesus Christ under the guidance of the Holy Spirit.

3. Through this personal freedom to interpret God's Truth, the individual conscience becomes the ultimate standard and final appeal.

These govern the relationship of the soul with God in Jesus Christ, and arouse, inspire and control the "Personality in Religion." On them depend the peace, poise and development of the soul.

Objections to "Personality in Religion" are:

1. This is anarchy.

This is no more anarchy than the individual mind, and rests on the firm faith that spiritual laws have their perfect analogy in mental laws. Sanity in both exhibits the normal experience. This does not ignore the Christian conscience in others, but recognizes that the individual is purified and uplifted through it. The difficulty in apprehending this truth lies in the fact that spiritual laws have not been as closely studied or clearly understood as mental laws.

2. It does away with an ethical standard.

There is no such thing as an absolute statement of a concrete ethical or æsthetic standard developed in the history of the world. Advancement always means the abrogation or modification of all formulated ethical or æsthetic standards. When Wagner wrote he was repudiated by the standards of his time, but the awakening conscience of the age was aroused to appreciate his harmony, and that which was discord in the preceding age became harmony to his successors. The only perfect harmony lies in the individualistic development as illustrated in the orchestra, where each plays his part and the master musician applauds the result. Baptists have remained largely in the first stage of their development, the individualistic.

3. It gives no basis for co-operation.

This objection is based upon the presumption that personality, when operating under a fixed law, is not as true as physical or mental operation. This belies a true spiritual faith in the all-sufficiency of the soul to answer the voice of God in Jesus Christ and reflect His image as revealed in His Word. "That which is born of the Spirit is spirit."

The personal development in the individual is distinct from the development of the orchestra as a whole. The sphere of co-operation is entering into the common purpose of the master mind to produce the varied and harmonious unity required in the whole.

In co-operation the utmost liberty must be given to the individual and restraint should only be exercised to preserve the common end. Thus only can democracy be blended with sovereignty; such a condition will be heaven itself, and out of

such blending must rise the hallelujah chorus, which shall greet the great Master in the world to come. The object of all life is the realization of its type; the rose sprig agonizes for the rose.

PRINCIPLES OF CO-OPERATION.

1. The Church, a voluntary and fraternal communion of believers in the sovereignty of Jesus Christ, seeking to establish His Kingdom.

2. The pastor, the one especially recognized by the community of believers as endowed by God with special ability to teach and lead.

3. The ordinances of baptism and the Lord's supper, as symbolism, in which are represented the work and worth of Jesus Christ.

4. Polity, a wise application of these fundamental principles to achieve the end for which the fraternal communion exists through the enlightenment of God's spirit.

5. Discipline, the right of the community of believers to include only such as are willing to co-operate in securing the common end.

FUTURE OF THE BAPTIST PRINCIPLE.

The future of the Baptist is promising. He is confronted with the great question, "Shall he enter into his heritage?" Baptist influences are swaying the thought of the age. Other bodies are forgetting the formalities which bound them in the past and are imperceptibly crawling into Baptist positions.

We welcome the breaking down of ecclesiasticism, sacerdotalism, sacramentarianism and the strong tendency toward the position of independent approach to God in Jesus Christ resulting in a spiritual regeneration. The temper of the evangelical Church is marked to-day on this particular point, and the cobwebs of medieval darkness are fast disappearing.

We deplore the tendency of some reactionary elements in our own body to grab at the rags of sacramentarianism as the distinctive characteristic of the Baptist. Unless the utmost

caution is exercised the peculiar anomaly will inevitably follow of the Baptist standing convicted before the evangelical world as posing for the very objects which for one hundred years his principle opposed. Ordinances are no part of our principle, but the symbolism which represents our principle.

They belong to our polity, and not to our faith.

We ought never to forget that our principle of spiritual democracy implies a full and candid faith in man's spiritual, mental and moral nature when vitalized by an active faith influenced by God's Spirit. This is the epistemology of the Baptist structure.

The world has been slow in philosophy, ethics and religion, to recognize this faith, but the onward march of science and civilization are fast sweeping her into line in every department of activity.

The Baptist position is free and unfettered to grasp all the forces of modern science, psychology and democracy, and wield them with efficiency and power to advance the principles and achieve the results for which Jesus Christ died.

CAESAR OR CHRIST?

BY THE REV. JAMES IVERACH, M.A., D.D., PRINCIPAL OF THE UNITED FREE CHURCH COLLEGE, ABERDEEN, SCOTLAND.

(The opening lecture of session 1908-09.)

If a man is a thoughtful reader of history, and also a thoughtful observer of the times in which we live, he will be struck with a resemblance between the currents of the present hour and those which meet us in the years in which Christianity came into being. In Greek and Roman times a man was a citizen of the city-state. In it he was to realise himself, to it he owed his being, his culture, his significance, and to its service he was bound to devote himself. This tendency of the city-state to regard the citizen merely as a member of the community, was extended and hardened until in the Roman Empire the State was the only society which had a right to engross every interest of its subjects, religious, social, political, humanitarian. There was no room in Roman law for the existence, much less for the development on its own lines of organic growth of any corporation or society which did not recognize itself from the first as a mere department or auxiliary of the State. At the time, then, when Jesus said "Render unto Ceasar the things that are Caesar's and to God the things that are God's" all things were held to belong to Caesar. The distinction between things sacred and things secular had not yet been made. Religion was bound up with the service of the State. Its observances were enforced by civil pains and penalties. Neglect of its observances on the part of a citizen was treason. It was not without significance that the highest civil officer was also chief priest. All these tendencies were accentuated when the Roman republic passed into an empire. All the civil offices of the State were concentrated in the person of the Emperor. Or if they were enjoyed by others it was at

his pleasure. The empire was embodied in the Emperor. But there was something more. The position of the Emperor was not only identified with the prosperity and well-being of the empire; not only was civil allegiance due to him; not only had he gathered all civil and religious offices within his own office; he added to these religious functions also. He was declared to be divine. Emperor-worship became in the first centuries of the empire the authorized and recognized religion. For the might and majesty of the empire, its universal sway over the known world, its victory over other nations, which was regarded also as a victory over the nation's gods, had dwarfed the gods. Then, too, the Emperor was a sort of providence to the empire, and especially to the provinces, and in these there was a glad and joyous acceptance of the new worship. Inscriptions are still extant to tell of this religious gladness, and to bear witness to the fervour and devotion of the provinces to Augustus and his successors.

Thus at the time of early Christianity the State, symbolized by the Emperor, had gathered to itself all the sanctions which influence human conduct. To civil loyalty has been added religious enthusiasm, and the State was the civil, ethical, religious institution in which a man could realize himself, and also the institution which demanded his whole energy, dominated his whole life, and allowed nothing to interfere with its supreme and absolute claims. The State had absorbed the divine, it was itself the divine, and claimed the reverence and devotion which religion bound on its votaries. It would be long to describe the other ideal which arose about the same time as that in which the State formulated its claim to be divine. The State was soon confronted with an authority as absolute as its own. Two ideals confronted each other, the State with its absolute claims on the individual, with its demand that the life of the citizen should be wholly spent in its service, that his feeling, thought, and action should be within spheres and on lines prescribed by the State; and, on the other hand, a Church which equally demanded absolute obedience to the claims of Christ. The ideals were so far incompatible, and the person to whom they were presented had to adjust

them somehow. I cannot tell the story of the conflict here. Nor can I enumerate the progress of the tale from Augustus to Constantine, much less tell the subsequent story. Nor can I do more than outline the conflict at the present hour.

But we may obtain some conception of what the competing ideals were. I have already given in outline the claims of the State. Let us have a conception of the claims of Christ. In their own sphere they were absolute. He had no hesitation in interchanging the phrases, "For My sake" and "for righteousness' sake." He placed the phrase "I say unto you" on a level with the phrase "It is written." He placed devotion to Himself above all other claims. "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that doth not take up his cross and follow Me is not worthy of Me. He that findeth his life shall lose it: and he that loseth his life for My sake shall find it." Other passages to the same effect abound; His claim to the obedience of men is absolute. Nor is it a claim limited to outward observance or to outward conduct. Nothing is more striking than His demand to constrain the inward motive as well as the outward action, to rule the heart as well as the mind, to control the springs of action as well as the outward effect. There is nothing in the individual to which He does not lay claim. Other religious masters made no such claim; nay, the very service of the gods themselves was a limited service. It was not held by Greek or Roman that the gods had anything to do with the inward life. If a man paid his tithes, performed the observances, gave the gods their due, he did enough. That the divine beings had anything to do with the inward life, that they claimed the devotion of the heart and the allegiance of the will were thoughts which did not belong to Roman religion. But Jesus Christ claimed all. Carrying to its issue the tendency of the Old Testament that God demanded that men should love Him with mind and heart and soul and strength, He placed His own claims, which were also the claims of God, first, and all other claims were subordinate to this.

A striking thing to note is the way in which His disciples

responded to these claims. To them He was Lord and Master. He was to the Lord Jesus Christ, Whose authority was absolute, Whose word constrained their belief, Whose command enforced obedience. They belonged to Him, no longer to themselves. Paul writes of himself and puts in the forefront of his only epistle to a Church which he had not founded, "a slave of Jesus Christ." Writing to the people of the greatest city of the world, to people who despised servitude in all its forms, who gloried in the dignity of Roman citizenship, he yet describes himself as a bond-servant of the Crucified, Whom the Romans despised and rejected. Nor is this a mere phrase on the part of Paul. Christ had become the central principle of all his thinking, into whatever sphere that thinking penetrated. Christ was an ever-living priciple which solved every problem, and ruled every difficulty. Principles of thought, principles of action, principles which guide and quicken feeling and emotion were found by the Apostle in Christ. I can only state this, I cannot illustrate it further. What Christ was to Paul, that Paul proclaimed Him to Christians. He was their Lord and Master. In Him they had their life, from Him they obtained their strength, to Him they owed absolute, unquestioning obedience. And they rendered Him that obedience. Tempted, tried, persecuted, they still refused to disobey their Master. They took joyfully the spoiling of their goods, they went gladly to imprisonment and death, for their Master's sake.

Nor will the matter be understood if we limit the relationship to one between the Master and His individual disciple. The very act of faith which bound a man to Christ bound him also to the body of Christ. He was made a citizen of a new commonwealth. His citizenship was in heaven. He became a member of a great society, constituted by a common interest in the common salvation, a common loyalty to a common Lord. Nor was this all. As they realized and believed in the new relationship, they believed that they were brothers in Christ, brothers to all who had been created anew in Christ Jesus. They exhausted the possibilities of language to describe their new relation to all who were in Christ. They belonged to the family of God, they were brothers of Christ, they were heirs of

God in Christ. In our broken and divided Christendom, it is difficult for us to realize the intensity of this conviction of unity with Christ and with one another, or to realize the strength which came to them from this sense of oneness of all believers in Christ.

But the main thing is that here we have a new fellowship, constituted by devotion to an unseen and present Lord, whose will was their law, whose presence was their gladness. They belonged to Christ, and they yielded themselves to Him. He had bought them, He had died for them, He was living for them, and the sense of His love constrained them to yield to Him all that they had, all that they were. They found in His service perfect freedom. These early Christians felt that they could not render unto Cæsar what belonged to Christ. Neither as individuals, nor as a society, could they refuse to admit Christ's claim on them. They were willing to admit that the powers that be were the ordinance of God. But they could not admit that they were God. They were willing to recognize the ordinances of man where these did not contradict the ordinances of God. But when they were called on to burn incense to the image of the Emperor, or to admit the claim of the State to divine honors, they refused. When the alternative was submitted, refuse or die, they unhestitatingly chose death. For they had been taught that there were things which belonged to God, and that these things could be given to no one else.

Conflict, then, there was bound to be, until men could come to understand how both the claims of God and Cæsar could be adjusted. Are they adjusted yet? No, nor are they likely to be while the ideals are so different. For the Christian ideal involves many things which are incompatible with the newer demands made on behalf of the State. The Christian ideal involves nothing less than a new humanity, constituted after the humanity revealed in the life and character of Christ. It means the revival of the older ideal. New values have taken the place of the older ones. "I say unto you love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you." "The kingdom of God is not meat or drink, but righteousness, peace, and joy in the

Holy Ghost." "My kingdom is not of this world," said the Master, yet it is a kingdom, a society with definite laws, aims, spirit, and constitution. While this is so, we must remember that the kingdom of Christ has other aims, and a wider horizon than any earthly kingdom. Its sanctions lie elsewhere than in temporal kingdoms, and its rewards are also not on this side. It is a rule not enforced with outer sanctions, but by the sanction of the inward spirit of a man. It rules the conscience, and appeals to the invisible and the eternal. There is no time at present to ask whether this ideal has ever been realized. The ideal of the New Testament stands by itself, the abiding standard up to which every Church ought to ascend, and the perennial judge of every Church, because no Church has ever yet attained to it. Every Church has been too much of a State, borrowing from the methods of the State, using too often the same means, and appealing to the same motives. No doubt, in so far as a Church is a visible organism, living and acting so far within space and time, she has to use means for her visible ends; but it is never to be forgotten that a Church of Christ, by her very nature, must never lose sight of the spiritual and eternal, She is Christ's Church, and must ever be in communion with her Risen Head. Happily for her she has the living word of Christ in her hand, with its grand economy, its splendid vision, its wide horizon, and its tremendous spiritual power to quicken, strengthen, comfort, and console. It is not the claim of any particular historical Church that we have to present over against the claim of the modern State to be the sole institution for the making of men. The Christian ideal is immeasurably higher than the attainments of any Church. It is the Christian ideal of the living man as a member of the body of Christ, and of the Christian society as the body of Christ, that we seek to vindicate.

But what may be the claims of the modern State, as these appear in the philosophies of the day, in the socialism of the period, which also find utterance in the many voices of the public press? From the time of the Renaissance onward there has been a growing tendency to renew the antique ideal of the State. In Hobbes the State is the great Leviathan, in Machia-

velli the State appears embodied in its chief or prince as the highest and the only ideal, which in its own strength justifies and sanctifies all means. The interest of the State is sufficient to warrant any means to that end. The Prince and the will of the Prince was the standard of right and wrong, and the interests of the State were supreme. In the Aufklärung movement similar thoughts occur. For at that period Christianity had sunk into such weakness that it could not worthily present its fundamental principle with any effect to the world, and it disappeared before the overmastering weight of the State. The State was all in all, religion was looked at as a merely private thing, or the property of sects. In another way the religious sanction was borrowed by the State, and the divine right of kings was the Aufklärung synonym of the Roman Emperor-worship. The reaction against this absolutist view proceeded apace, and there arose also a tendency to minimize the State. Individualism ruled the field, and the laissez-faire doctrine obtained the mastery. The functions of the State were set forth as mainly negative. In that conception there was no ethical worth. The State had only to see to it that people kept the peace. It had nothing to do with religion, but then it had nothing to do with education, with the protection of the young, or, in fact, with anything save to keep an open field in which people might strive in a competition in which the race was to the swift and the battle to the strong, while the weakest went to the wall.

We are now in the reaction against that extreme view. Many tendencies combine to enhance the ethical conception of the State. In the idealist philosophy the State and its ideal has come to occupy the highest place. It is the organism in which a man comes to himself—realizes himself. It is the meeting-place of all ideals, and its ethical worth is the highest known to idealism. From an opposite point of view it is for Comptism, the highest embodiment of the humanity which is the object of positivist worship. For the scientific, or those who bring the spirit of science to the investigation of social phenomena, the State is the organism which is both the sphere and the instrument by which happiness is secured. Thus all

the tendencies of modern thought conspire to enhance and to widen the ethical conception of the State. The feeling of home, the devotion to the Fatherland, patriotism in its deeper sense, has served to enhance the conception of the State. Christianity, too, with its new worths and values, has brought into this modern view of the State ideas which were foreign to the ancient conception.

The duties of the modern State is also conceived otherwise than in any former age. The ancient conception abides, and the State now, as of old, has a right to demand the service of its citizens, to demand from them their property, their life, their all, when danger calls. That seems to be taken for granted. But if the modern State has its demands on its people to which they must yield, the duties are correspondingly heightened. It is stated that the State must see to it that no one of his subjects is to be allowed to grow up ignorant, that no one must be allowed to starve. I have not time to enumerate all the functions ascribed to the modern State. But clearly it is to play the part of an earthly providence, with the result that it has to receive the honor and worship due to an earthly providence.

This modern conception is closely connected with the philosophic tendency towards Monism in philosophy and science. For in Monism the distinctive idea of God tends to disappear. God for Monism is the perfect whole. There is no distinction between Him and the universe. He is the universe and the universe is God. It is not a distant inference from this philosophic position to regard the State, or the organization of men into definite unities, as the highest form of the intelligible universe. For in this organized society the world has come to self-consciousness, and has embodied in itself the forms and powers which make for life, unity, and progress. It is not surprising, then, that the State, both for the philosophic mind, and for the social democracy of our time, has become the embodiment of the highest ethical ideal, and the power to which men look for happiness and blessedness.

Is this compatible with the Christian ideal? In other words, can the State be Christianized? Modern German phil-

osophy and theory, speaking through the lips of Professor Weinel, bluntly says that it cannot. Nor is he sorry for the fact that it is impossible, in his view, to Christianize the State. On the contrary, he thinks that, while the State, in its way, may utilize the new worths and values brought into human life by Christianity—which he is forward to recognize—the remedy is to enhance the ethical idea of the State, until it shall contain all the ideals, all the worths, all the values of human life, and shall be the object of human reverence, and the home of the human spirit in which it can find itself and its worth. Thus in its ideal, in its work, in its functions, the State is to fill the place which in former times was filled by the Roman Empire, which in Japan is filled by the State to-day. Clearly we have here in new forms the old question which has been more or less present in Christendom since Christianity began to be. What must be our attitude to this modern aspect of the doctrine of the State? Briefly, there are two ways of approaching the subject. How are we to regard man? As a being of space and time, who can be made, realized, made complete, so far as completeness goes, within the present life? Are we to regard man merely as a being of time, whose function is fulfilled here, or is he an eternal being, who needs eternity for his realization? We may answer the question from two points of view. We may say that the individual passes while society remains. Humanity in its organic forms continues, while the generations pass and disappear. They are for the social organism, and they fulfill their function, and make their calling complete when they feed the high tradition of the race. That is one point of view, and it is insisted on by many as the only tenable view. But it is not the Christian view. From this point of view it is society that passes away, while the person continues. Society as at present constituted, or even society as may be ideally represented, cannot outlast the lifetime of the sun. In all likelihood the period of the continuance of the present solar system is finite, and a day comes, as science affirms, when the heat of the sun will have disappeared, and all the gains of civilization will have vanished, and mankind will be no more. If this is so, then what a wasteful universe it is! Yet the

Christian belief is that man shall outlast the universe, that the individual person will continue, when the present form of society shall have passed away. What has been won here through the long conflict of the ages will not pass away. Society will take a new form in the kingdom of God. Such is the Christian hope. This world is a world for the making of men, but of men who will have their part and their work, their joy and their blessedness in God's eternal kingdom, which is more than a kingdom, for it is the family of God. Society, then, is here a means for the making of men. As the Master said, "The Sabbath is made for man, not man for the Sabbath," so we may generalize His statement and say that institutions, State, Church, is for man, not man for them. Thus the new claims of the theory of the State must be as closely scrutinized by us as the claims of the Roman State were scrutinized by the early Christians. We shall ever render unto Cæsar the things which are Ceasar's. But God alone is Lord of the conscience. If, in obedience to the State, we forget God, if, in view of present tendencies, we lose sight of the eternal, if we make our idea of man shrivel down to what is possible for him to attain and to be within the present life, then we shall lose these higher values which have for nearly twenty centuries given dignity and worth to human life. For you cannot confine these within space and time. According to the teaching of Christ, man has an eternal worth, and he abides when the heavens and the earth shall have passed away, when all temporal forms of organization shall have an end. The Kingdom of God cannot be compressed within the limits of any conception of the State, nor can the ethical ideal be expressed in its terms. I therefore desire to set forth what we, as a college, as a church, stand for. We seek to rise to Christ's conception of man as a being of infinite worth. We seek ever to remind men that they must realize themselves as Christian men, and that no gain of any kind can compensate for the loss of the personality. We are here to proclaim a religion of redemption, to beseech men in Christ's stead to be reconciled to God. That is first, always first, never to be placed second. We are here also to affirm that this life, while it is a place of growth and work, is mainly a preparation for another

life in which hindrances, all powerful here, will be overcome, a life in which God's servants will serve Him with a service unhindered and unhampered by the sinful conditions which thwart service to-day. We say that man needs more than the three-score years and ten of earthly life for the making of him, and that he can do more service to God than can be put within this earthly life. We must preach the eternity of man, his infinite worth, a worth for us proven by the eternal love of God to him, and proven by the fact that Christ died for man. Exalt the idea of the State as you may, make it the synthesis of all ethical ideals if you please, and I for one will not complain; yet when you have done all, the fact remains that man, the person, has thoughts that transcend the State, hopes that pass beyond the sphere of organized society here, and aspirations which need eternity for their satisfaction. May there not be a conception of the State which is not incompatible with the claims of Christ, and a form of service to the State which will not ignore the essential and independent worth of the individual? It is a relevant question, but one which cannot be answered here and now. Yet, is there not an answer in the two commands, Fear God, Honour the king? Yes, there is an answer, but not on the terms of the Roman or the modern conception of the State. We cannot regard the State as divine, nor yield to it the loyalty which belongs to God alone. An ordinance of God, powers ordained by God; yes, that we admit, but when the advocates of the modern view of the State, with its unlimited claim to loyalty and obedience, and with the ascription to it of the place of providence, present this to us as our highest and best, we simply say there is a higher and a better, and we reserve our deepest service for God and His Kingdom. For, to say it once again, we feel that we shall continue when earth and time shall have disappeared from us, that we have eternal interests, and even here we feel that when once we have known Christ, our life is already eternal life, and we are at home in a kingdom not organized after the fashion of earthly kingdoms, but constituted by a divine indwelling within us, which links us with Christ, and with the living Kingdom of God, a Kingdom which abideth forever.

THE THREE PROPHETIC DAYS.

A Harmony of the Apparent Discrepancies in the Gospel Narratives about the Resurrection of Jesus Christ.

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II.

We have, in the preceding discussion, sought to show that Jesus Christ was crucified on Wednesday, was buried Wednesday evening, just as it turned into Thursday. The burial was in progress when the hour struck which closed Wednesday and introduced Thursday, so that the entombment was not really completed till just in the first minutes of Thursday. Exactly "three days and three nights later," or "in the end of the sabbath, as it began to dawn into the first day of the week," the two Marys approached the tomb, and were told by the angel that Jesus was risen from the dead. This visit, we are sure, took place in the evening, just after six o'clock, in the first minutes of what we now call Sunday, but which then began, as all will agree, at six o'clock in the evening, at the very end of Saturday, the Jewish sabbath. This being exactly "three days and three nights" after the corresponding hour on the preceding Thursday, fills all the requirements of the Savior's words. Unless we shall find some declaration or palpable requirement of the Scriptures which will not harmonize with this view, we may rest confidently, being assured that we have the correct view. For, if this will meet every requirement of the Scriptures, it is the only theory, so far as we know, that does so.

THE WOMEN AT THE TOMB.

So far, we have taken account of only one visit of the women to the tomb where Jesus was buried. That is the visit of the two Marys, which took place in the evening of the Jewish

weekly sabbath. But there were other visits made by them, and by other women as well. But none of these other visits took place in the evening. They were on the next morning, yet on the same day, the day which began at six o'clock the evening before. There are certain features of these visits that must be accounted for. It must be shown how certain women could come to the sepulchre "early in the *morning* of the first day of the week, *while it was yet dark,*" and "in the deep twilight of the morning," and yet "when the sun was risen." All these things are said about the visits of the women to the tomb.

If we will but remember that Matthew is the only writer who mentions the visits of the women "in the evening" at the time of His resurrection, and that the time is accurately fixed by the two Greek words, ὀψέ and ἐπιφωσκούσῃ, which we have previously examined, we may be relieved from other care about that visit, for the present. And just as Matthew does not mention any *morning visits,* so none of the other writers mention this *evening visit.* Matthew's record is peculiar. He alone undertakes to place *the hour* of the resurrection, as he alone tells of the Savior's promise to be "three days and three nights in the heart of the earth." He alone tells of the sealing of the tomb, and the placing of the guard. So, he alone mentions the night vision of the angel, and the flight and report of the guard. The visits of the women, mentioned by the other writers, all have certain time marks about them which limit them to the morning hours of the day. But it must be continually borne in mind that the day of which we speak began at six o'clock on the previous evening. Thus will the mind avoid much confusion.

John tells of another visit made by Mary Magdalene, but made alone. This visit he places in the morning, very early in the morning, while it was yet dark, πρωὶ σκοτίας ἔτι οὔσης When she approached she saw the stone rolled away. It had been rolled away the previous evening. She ran to tell Simon Peter, and that disciple whom Jesus loved, "They have taken the Lord out of the tomb, and we know not where they have laid Him." These words are plain enough and make no dif-

ficulty as long as we let them stand alone, as they should. But while she was going to make this report certain other women came to the tomb. Since it was a little later in the morning, we should expect the words which describe the hour to show the day a little more advanced, because every detail about the resurrection is so carefully guarded. And this is exactly what we find in Lu. 23:55—24:2. He says that certain women who had come up with him from Galilee, and who had prepared spices and rested on the sabbath, came to the tomb "in the deep twilight of the morning (ὄρθρου βαθέως) at the early dawn." They found the stone rolled away, also. But they found not the body of Lord Jesus. While they were perplexed concerning this, behold *two* men stood by them *in shining garments.* "Why seek ye the living among the dead? He is not here, He has been raised up." And returning from the sepulchre, they reported all these things. Take note of the fact that the angels who were seen in the dark had on shining garments, or their faces shone radiantly, while those that were seen by daylight had on white raiment. It was, perhaps, at this point that Peter and John visited the tomb. Then a little while later, as Mark tells us in the 16th chapter, Mary Magdalene, having joined other women, came to the tomb, bringing spices. They reach the tomb very early, λίαν πρωὶ, on the first day of the week. The πρωί shows that it was in the morning, but it was not so early as the previous visit of Mary, which was "while it was yet dark," nor was it so early as that of the other company of women, which was " in the deep twilight" (so the Greek), nor was it so late as the experience of Mary which followed the departure of the women who came with Mary. For that was "when the sun was risen," ἀνατείλαντος τοῦ ἡλίου

This second company of women, with whom Mary came, also found the stone rolled away and entered the tomb. Mk. 16:5. They saw "a young man sitting on the right side, arrayed in a white robe," not a dazzling one. He said to them: "Be not acrighted. Ye are seeking Jesus, the Nazarene, who was crucified. He has been raised up; He is not here. Behold the place where they laid Him. But go and say to His disciples, and Peter, that He goes before you into Galilee. There

shall ye see Him, as He said to you." And they fled from the tomb, and said nothing to any one; for they were afraid. The messages sent from the tomb by the women differ so materially that these messages alone should have suggested to us that there were several visits of the women to the tomb. One is tempted to think that the great enemy of the Lord has been confusing the minds and blinding the eyes of devout students at this point lest they should get the resurrection of the Savior above challenge. For herein is the deadliest shaft that gave him his mortal wound, and insures his ultimate overthrow. The resurrection of Jesus Christ was the final proof of His divinity. But we pursue our study of these visits.

When the other women left the tomb Mary Magdalene lingered there alone. She is weeping. She looks into the tomb and sees "two angels in white, sitting, the one at the head and the other at the foot of the place where the body of Jesus lay." There were *two* angels, clad in white. They asked her why she wept. Then she turned to see Jesus, standing near her, whom she supposed to be the gardener. He discovers His identity by speaking her name. But when she worships Him, He will not allow her to touch Him, but tells her to go and tell His brethren that He is about to ascend to his Father—His Father and theirs. This information is given us in Jo. 20:11-18. Mark must have been reporting the same interview in 16:9, when he says: "Now when He was risen, early on the first day of the week, He appeared first to Mary Magdalene." And this passage throws a whole flood of light on the question, when carefully examined. One hesitates to propose another translation than that given by these careful revisers, who have given us such an excellent translation, as we have it in "The American Standard Revision." But will some capable Greek scholar say whether this would not be a literal translation of Mk. 16:9, which in the Greek is as follows: ἀναστὰς δὲ πρωὶ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ — "And having risen, in the morning of the first sabbath, He appeared first to Mary Magdalene." The πρωὶ says that it was "in the morning watch." The πρώτῃ σαββάτου says that it was on "the first sabbath." And the πρῶτον says that the "first appearance

was to Mary." In other words, the *first* appearance which He made on the *morning* of the *first* sabbath was to Mary. This could not be true if we consider the appearance mentioned by Matthew as taking place on Sunday morning. That was not in the morning at all, nor was it to Mary alone. But of the appearance made on the next day, this was the first, and it was in the morning, and it was to Mary alone. When we remember that the day on which He rose was the first of the series of Christian sabbaths, then this text becomes a very illuminating one. This meeting occurred just before Mary went and told them that had been with Him, as they mourned and wept. (Mk. 16:10; Jo. 20:18.)

Luke is most probably speaking of this interview when he says (24:10): "Now they were Mary Magdalene, and Joana, and Mary the mother of James: and the other women with them, who told these thing to the apostles." These women had all come to the apostles about the same hour, each company with their several reports. This takes account of all the visits, and all the reports of the women concerning the resurrection.

It now remains for us to examine certain Scripture statements in connection with the resurrection which have been considered difficult to harmonize. We enter this study with all confidence in the Scriptures, whether we shall be able to show how they can all be made to harmonize with all the others or not. And let it be remembered that we are following our "Postulate," viz.: "The facts concerning the trial and crucifixion and resurrection of Jesus Christ were such that every statement made in the New Testament about them is true, and happened just as the Scriptures say they happened." Relying on this safe rule, we proceed to the examination of

CERTAIN SCRIPTURES.

We now proceed to examine certain Scripture phrases used by Jesus and the writers of the New Testament when speaking of the resurrection. Let us see if they will harmonize with the theory announced. Our contention is that Jesus was buried on Wednesday evening, the fourteenth of Nisan, the entomb-

ment being completed just after six o'clock. This, according to the Jews, would make the burial to be completed in the very beginning of Thursday, the fifteenth, from which time we are to reckon three full days of twenty-four hours, or seventy-two hours. This would bring us to the very beginning of the first day of the week, our Sunday, which began at six o'clock on Saturday evening, according to the manner of reckoning time then. The phrases which we are to explain are these: "Within three days," "in three days," "the third day," "after three days," "this is the third day."

Let us take these in order. The phrase "within three days" occurs once in the accepted version at Mk. 14:58. And yet the identical Greek phrase, here translated "within three days," occurs at Matt. 26:61. It is there translated "in three days." This is a part of the false testimony borne against Jesus by the suborned witnesses. They said He promised to build the temple "within three days." This, John said, He spoke concerning the resurrection of His body. While they distorted His words, yet the expression is so associated with the thought of His period in the grave that a complete study must properly take account of what they said. We are in no sense called upon to make their words good. But, since the Holy Spirit has preserved them for us, let us take account of them. Matt. and Mark agree at both points. When they report what the false witnesses said they use the expression διὰ τριῶν ἡμερῶν, That is διά with the genitive case. But in reporting the sneers at the crucifixion they both use ἐν τρισὶν ἡμέραις That is, ἐν with the dative. And these two expressions are equal to each other. If we could determine either, then we should have the value of the other. We are able to determine both, and show that they are equal. This first pair (διὰ τριῶν ἡμερῶν) express a measure of time, during which, or at the end of which, a thing is promised to be complete. If Jesus had really promied to build a temple "within three days," and the expression had been just as we have it here, He would have been allowed till the end of the third day in which to complete His work. And if He had finished it by the end of the third day, he would have kept His word. Harrison, page 195, says: "With regard

to time, διά with the genitive case is used with the same sense as *'through,'* to mark the period of time through which an action or event extends." That is to say, Jesus would have kept His word if He rose at the end of three full days. Winer, page 380, says: "Applied to time, διά denotes *during* (i. e., within a space of time)." Thayer: "Of time elapsed, and which has, so to say, been passed through." This quite fits our contention. Jesus needed three full days in which to keep His word, even if we require that He should do as the false witnesses said He had promised to do. How could the Friday-Sunday theory get through three days with their scheme? Let it be remembered that those who mocked Him at the cross were expressing the identical thought, when they said He promised to build the temple in three days. And yet both Matthew and Mark agree in expressing that by the use of ἐν and the dative. This may be seen by examining Matt. 27:40 and Mk. 15:29. The Greek is ἐν τρισὶν ἡμέραις But we shall have further occasion to study the dative case as used in expressing time. Here, in both instances, in the use of διά and the genitive, as in the use of ἐν and the dative, it is found that the time extends *through* three days. Whatever we may find elsewhere, it must conform to this measure, for the same writers agree in using all these expressions when speaking of the same thing.

Matthew uses four expressions when speaking of this same thing, namely, the length of time that Jesus was in the grave. These are as follows: "After three days," 27:63 (Greek, μετὰ τρεῖς ἡμέρας); "the third day," 16:21, 17:23, 20:19 (Greek, τῇ τρίτῃ ἡμέρᾳ); "in three days," 26:61 (Greek, διὰ τριῶν ἡμερῶν); "in three days," 27:40 (Greek, ἐν τρισὶν ἡμέραις Now, all these expressions must be equal in their time value. Mark uses the last two, 14:58 and 15:29. Luke uses one of them, "the third day," 9:22, 18:33, 24:7, 24:46; Acts 10:40. John uses "in three days," expressed by ἐν and the dative. Paul uses "the third day," 1 Cor. 15:4. We conclude, then, that there are several ways to say the same thing. They will differ according to the angle of vision. It is manifest that these several expressions mean the same thing, somehow. If we shall be able to determine some of them with certainty, that

will enable us to ascertain the meaning of others with confidence. It is like an axiom in mathematics: "Things that are equal to the same thing are equal to each other." This may help to confirm us where we would otherwise be less confident. So that possible explanation which will make all agree, is presumably the correct one. If there shall be *one point* at which all can agree, and *but one point,* then we shall be doubly assured that such is the real explanation. The center of a circle is the one point at which all the radii can meet. Each radius is a true radius, but it leads from a different point on the circumference. There are two requirements for a radius. It must be of the same length with all the other radii, and it must meet all the others at the centre. The centre of the circle, in this instance, is the hour of the resurrection of Jesus Christ. The several radii must meet there. They must have the same length. In this instance each radius must reach from the burial to the resurrection of the Lord, and it must be exactly three days and three nights long, seventy-two hours. Then, if there is any common length of the radii, or time measures, as given in the N. T. which will allow them all to meet at the very beginning of the first day of the week, that must be the common measure of these several radii. We have seen that Jesus was buried on Wednesday evening, just after six o'clock, or in the first minutes of Thursday. Three days and three nights from that hour would bring us to the very first minutes of the following Sunday. This Matthew calls the dawn of "the first day of the week." We must, therefore, find an explanation for each several measure of time that will make it fit into that space. If there is such an explanation it will meet all the requirements, and relieve us of much embarrassment. Somehow there is an explanation, if we can find it. May the Holy Spirit who inspired all these words help us.

Let us take first the expression "after three days." This may be found, when the Greek is correctly translated, in Matt. 27:63; Mk. 8:31, 9:31, 10:34. In the original it is thus: μετὰ τρεῖς ἡμέρας It will be observed that the time is expressed by the use of μετά and the acusative case. This is true at each place above mentioned. The correct translation is "after three

days." Winer says, page 403: μετά denotes into the midst of something, then it signifies motion *after, behind,* something; in prose, however, it more frequently means *behind, after* (post) of a state of rest." He then refers to Heb. 9:3, and adds: "In all other passages of the N. T. where it occurs it signifies *after* in regard to time (the opposite of pro), even in Matt. 27:63, where the popular expression presents no difficulty." That is just what the phrase ought to mean, if it is to fit our time measure from the beginning of Thursday to the beginning of Sunday. After three days will bring us to this centre. Thayer says of μετά and the acusative case: "It denotes (following accompaniment), sequence, i. e., the order in which one thing follows another—order of time, after." It will be seen then, that where μετά and the acusative case is used to mark out a time limit, the thing spoken of must take place when the time limit is out. That is, "after three days," will require that three days shall pass and then the thing shall happen, otherwise it would not be after three days. We are told that where such expressions occur in the Greek it will allow that the first day may or may not be full. But the *other two must be full days* before the conditions are fulfilled. This is true when speaking of any number of days. If a period of time begins within the limit of any day, that day, being the *first* of a series, may be counted as one of the days, whether full or not. But all the other days must be full days before the time limit is completed. If, then, we shall allow that Thursday was not exactly a full day, because a few of the earlier minutes of that day were occupied in completing the burial, still it might be properly counted as a day. But Friday and Saturday would have to be full—both come to an end before the three days were completed. So that "after three days," if we begin with the first minutes of Thursday, would require the resurrection to take place after the close of Saturday (the Jewish sabbath). Any one who wishes to test this rule can do so by examining the following passages: Matt. 24:29; Mk. 13:24; Lu. 5:27; Jo. 13:27; Acts 18:1.

The expression "after three days" is fully satisfied when we reach the end of the Jewish sabbath, if we begin, as we have

found we must, in the beginning of Thursday. One day from that point would take us to the same time on Friday. Two days would bring us to the same hour on Saturday. Three days would bring us to the same time on "the first day of the week," our Sunday. Then "after three days" the resurrection would occur. So this radius fits, for this is the time when Matthew says the resurrection did occur. And that is the time Jesus said He would be in the heart of the earth. And Luke makes the hour of the burial to have been in the very beginning of Thursday. Now, let the Friday-Sunday theory try to satisfy the measure "after three days," when they begin on Friday evening and end on Sunday morning. Should they begin on any hour of Friday, and so count Friday as one full day, as they might properly do, where are the other full days that must elapse? They would take them over into Monday, as we count days. After one day would bring the close of Friday. After two days would bring the close of Saturday (the Jewish sabbath), and "after three days" would bring the end of "the first day of the week," our Sunday. So they cannot explain "after three days."

We now give attention to the other time expression, "the third day." This occurs, in connection with the resurrection, at the following places: Matt. 16:21, 17:23, 20:19; Lu. 9:22, 18:23, 24:7, 24:46; Acts 10:40 and 1 Cor. 15:4. The Greek is τῇ τρίτῃ ἡμέρᾳ It is a measure of time which is applied to the time which Jesus spent in the tomb. It must be equal to the expression "after three days," because Matthew uses both when speaking of the resurrection. So Luke and Paul use it. Whether we are able to make it appear so or not, it is equal to the same thing because the Holy Spirit has said so. He says so by having chosen men use both expressions when speaking of the same thing. We have, in more than one way, found that eJsus was "in the heart of the earth three days and three nights." Then this, too, must mean that. We must find a centre so placed that this radius, "the third day," will reach it also. It is the measure of time that is three days long. It may have all the three days full. It points out an event that takes place exactly at the end of the third day. It is the answer to

the question, "when will the resurrection occur?" It will occur "the third day." It is the same as "in three days," and it must be the same as "after three days." Allowing that the burial occurred in the very beginning of Thursday, the first day will bring us to the very beginning of Friday. The second day will bring us to the very beginning of Saturday (the Jewish Sabbath), and "the third day" will bring us to the very beginning of "the first day of the week" (our Sunday). Why may not that be the meaning of it? Turn to Winer, page 218. He says: "Time as the substratum with which all events are connected, is expressed by the dative in answer to the question *when,* whether it denotes space of time, or (more frequently) a point of time, *at* which something takes place—and that, too, in words that directly signify the notion of time or a division of time." As an example he quotes Matt. 20:19: "The third day shall He be raised up." Here we have "a point of time at which something is said to take place." And "it is expressed in words that directly signify the notion of time or a division of time." The third day, then, may bring us to the very end of the third day, or seventy-two hours from the starting point. This is what we need in order to make this radius fit into our circle, and reach from the circumference—the burial—to the centre, the resurrection. Can any exacting critic ask for more? There is just one point at which all these Scriptures can be true. The hour of the resurrection is fixed with more precision than any other event in the Bible. With all that is said about it, it could not occur at any other point of time and satisfy every demand. If one still objects to this theory let him show one which will let every expression have its true meaning. According to every test, the resurrection is found to have occurred at the very beginning of "the first day of the week," our Sunday, which all must remember began at six o'clock on what we call Saturday evening.

One other scripture awaits our study. In Luke 34:21, Cleopas and his companions, when speaking with Jesus, said, according to our translation: "This is the third day since these things came to pass." This was spoken towards the close of the very day when He rose, the first Christian Sabbath. This is the

same day whose glorious morning was so full of joy and astonishment among the disciples, when the women came from the empty tomb, bringing such thrilling reports. They had seen angel after angel, who said: "He has been raised up, He is not here." Mary herself came, saying that she had seen the Lord. But let it be remembered that this is the same day that began last evening when "it began to dawn into the first day of the week," as the two Marys went to see the sepulchre. That was at one end, the beginning, of this glorious day. This is at the other end, the close of the same day. If the Holy Spirit called that "the third day" then may we not so call it still? It is suggested that a literal rendering of the text would read: "But, indeed, besides all these things, to-day brings to a close the third day since all these things happened." They had been speaking of the burial and resurrection of Jesus Christ, and say that this Sabbath brings to a close the third day since they occurred. But allow that the translation, which seems to be idiomatic, is proper, and the difficulty does not seem to be great in understanding this radius to be of the same length as the others. So every expression shows that it was "three days and three nights" from the burial to the resurrection. We know that He rose in the very beginning of "the first day of the week." Then He must have been buried three days earlier. We find that He was buried on Wednesday evening (when reckoning time as we do now), but really in the first minutes of Thursday, reckoning time as the Jews did then. If so, then He must rise in the first minutes of Sunday, as we call the day, but in the evening, just after the close of the Jewish sabbath, when reckoning time as they then reckoned it. Two points of time are fixed, by several tests, and they are seventy-two hours apart, or "three days and three nights."

We submit our plea. Have we not made good our claim? Is not this the correct theory about the burial and resurrection of our Lord? Have we not taken account of all the facts? Cannot this theory answer all proper questions that may be propounded to it? The Savior's claim to be the Son of God is fully vindicated without handling His words so as to make Him speak in such uncertain terms, with meaning so hidden as to awaken doubt where He manifestly intended to settle

doubts. It will still be proper to continue speaking enthusiastically of the morning of the resurrection, when we understand what it means. But "Ash Wednesday" and "Good Friday" must be relegated to the dark shades of tradition whence they came. For they have no place in Scripture. The seventh day sabbath will fall by the same rule, for our Savior rose on the first day of the week, which from that day forward became the Christian Sabbath, and is so recognized in all the after history of Christianity, both in the N. T. and in all history. We have a Scriptural sabbath, the "first day of the week," as it is translated in the N. T.

This calls upon us to say that, in this discussion, we have, for the sake of avoiding confusion in the mind of the reader, forborne to use the word sabbath instead of "the first day of the week." It is always the translation of "sabbath," that is "the first day of the week" is. There have been *three* sabbaths under consideration all through this discussion. The passover sabbath, which always occurred the day after the passover, and in this instance was Thursday; the regular Jewish sabbath, which, as all know, was Saturday; and the new Christian Sabbath, which began then with that "first day of the week." There were two sabbaths that came together, end to end. They met in the tomb of Jesus Christ. They were the last Jewish sabbath and the first Christian Sabbath. The whole system of Jewish sabbaths went down into the grave with Jesus and the new system of Christian Sabbaths came up out of the grave with Him. Our Lord died under the ceremonial law, and fulfilled it. With that He closed the ceremonial sabbaths. But there came up out of the grave with Him the brighter Christian Sabbath when He rose triumphant over death, hell and the grave. Is not this what the prophet Hosea said (2:11): "I will cause all her mirth to cease, her feasts, her new moons, and her sabbaths, and all her solemn assemblies"? A new order, as pertaining to God and our service to Him, is introduced. And the very first feature of that new order was a new sabbath, with a risen Lord. Whenever we meet, now, on the Sabbath, we are celebrating the resurrection of the Lord and do not need to wait for the annual recurrence of Easter. The blessing of God rest upon His truth. Amen.

BOOK REVIEWS.

I. NEW TESTAMENT.

JESUS AND MODERN RELIGION.

By Edwin A. Rumball. The Open Court Publishing Co. Pages xi., 126. Price 75 cents net.

WHAT WE KNOW ABOUT JESUS.

By Charles F. Dole, D.D. The Open Court Publishing Co. Pages xiii., 89. Price 75 cents net.

LIFE AND MINISTRY OF JESUS.

Translated from the third unaltered edition by W. J. Whitby, D.D. The Open Court Publishing Co. Pages 85. Price 50 cents net.

The three books named above are the principal part of five small books put out under the title, "Christianity of To-day Series." The first of the series is "God—an inquiry into the nature of man's highest ideal," by Paul Carus, and the fifth and last is "Paralipomena. Remains of Gospels and Sayings of Christ," by Bernhard Pick, which presumably deals with the New Testament Apocrypha. The three named above give the thoughts of their respective authors as to the history and place of Jesus.

The temper of Mr. Rumball's work is to be commended. He says in his preface, "I have tried to dispute as little as possible. * * * We are not here to call each other names," and his endeavor has been more successful than that of some who have had similar experiences. At the same time, however, he makes most positive statements of his own views, and of course it cannot be expected that, because he tries not to be offensive, his sayings should fail to be sifted, to be doubted, to be denied by those who differ. To this thinker Jesus has now, in a word, no important place in modern religion. To rearrange several chapter headings, Jesus was "An early Christian Symbol," is still

"A Bygone Leader." He says "It is the purpose here to show some of the reasons for denying to him the leadership of the *modern* good life. It will be seen that Jesus, apart from his not desiring to be the Bread of Life for all ages, is hindered from becoming such by his character, condition and ideals" (p. 14). With Jesus goes also the Bible: "We possess in ourselves all that was ever thus printed and more" (p. 82); with Jesus and the Bible goes, of course, all assurance of immortality: "Immortality is one of our natural dreams. * * * The dream that nearly every one dreams can hardly fail us" (p. 154); and, in short, though ostensibly dealing with "Christianity of To-day," the author very properly gives up all claim to Christianity, saying frankly, "We cease to call ourselves Christians" (p. 60). That this is the standpoint of the author should be remembered in reading this book, so that it may be clearly and constantly appreciated that this book contains, not the confessions of a Christian, but the charges of one who went out from us because he was not of us, and, no less, to those who have dropped the significance and substance of Christianity and yet cling to name and place, Mr. Rumball's candor may well be commended.

Dr. Dole, who was a graduate of Andover in her better days, and whom the reviewer understands to have been a Trinitarian Congregationalist, but who for a generation has been the pastor of a Unitarian church, goes practically as far as does Mr. Rumball in rejection of Christ, though he does not join him in frankly and honestly repudiating the name of Christian. Instead, he assigns an unusual meaning to the name Christ, saying that Christ "has really come to be for millions of people another and more intimate name for God" (p. ix.), and that "This Christ, or God, was doubtless in Jesus, as he is in all true men" (p. x.). He holds that "we have arrived at such a point of uncertainty as to the relative value of different elements in the Synoptic Gospels, that every one may practically take what he likes, both of the narrative and teaching, and reject as unauthentic or improbable whatever seems to him incongruous or unworthy" (p. 8), and that no one can make anything but a vague and merely conjectural narrative of the life of Jesus" (p. 29). He tells us "To be perfectly frank * * * the actual

and historical man Jesus is not and has long ceased to be, the one leader or Master in religious life, or in the progress of mankind" (p. 77), and again, "Use Jesus just as you would use any other grand figure of the distant past, precisely as it happens to impress you" (p. 88). What real right has such a thinker to set forth his views as "Christianity of To-day"?

The third of the books named above is by a German theologian, a Docent of the New Testament in the University of Gottingen. His work, conspicuously scholarly in contrast with that of his fellow authors in this series, may well serve somewhat as an antidote to their teachings. While not accepting the Fourth Gospel as historical, and while declaring that legend finds some place in the other Gospels, he yet finds that a large part of their contents is recognizably and unmistakably historical. From this material he reconstructs a portrait of Jesus which markedly resembles Jesus as seen by the Church in all ages, including "the mysterious gift of healing" and an undefined but positive acceptance of the "Resurrection." Dole says, "Paul had obviously only the slightest acquaintance with his teachings, which he hardly more than quotes once (sic), or of (sic) his historic life which he seems to slight in favor of a somewhat mystical theory of his personality" (p. 3). Otto is scholar enough to recognize that Paul's "references * * * to the life, the words, and the actions of Jesus" "give with certainty the framework and the most general features of the life and the ministry of Jesus, they give us the deepest foundation for the historic image of the Savior" (p. 3). We have from Otto no denial of the sinlessness of Jesus (Dole says "The claim for any absolute perfection of character * * * is quite gratuitous assumption (p. 33), but instead a constant recognition of his moral supremacy. The final conclusion of Dole is that in a democracy there is "no one Master or Leader or Savior" (p. 86), while Otto declares at the end of his work: "Truly the historical image loses none of the reverence which the disciples brought at all times to the Master, * * * it leads * * * to a fundamental and ever-growing 'hero-worship,' which breaks out anew with its freshness and joy into the ancient acclaims and confessions: *Christ our Lord, our Hero, our King.*"

Even the arrogant "liberalism" assumes to have banished our Jesus from the world of religious thought, yet true scholarship with bared head and bent knee presents him again to us.

D. F. Estes.

A SHORT GRAMMAR OF THE GREEK NEW TESTAMENT.

By A. T. Robertson, A.M., D.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville Ky. A. C. Armstrong & Son, 3-5 West Eighteenth St., New York. Cloth. Pages 240. Price $1.50.

This volume is calculated to fill a long-felt want in theological seminaries. The books available have been too elementary or too voluminous, or have dealt with only part of the subject. Moreover, for those who have had the privilege of studying under John A. Broadus, none of the existent grammars were quite satisfactory in dealing with certain parts of the subject, e. g., the Genitive case, the Aorist, and conditional sentences.

Professor Robertson recognizes his obligations to that great teacher in begetting within him a passion for the study of comparative grammar and starting him along right lines. The earnest study of the subject for the past twenty years has conditioned him to do thoroughly reliable work.

A few years ago he published a small syllabus and has also been busy on a large grammar of the proportions of Winer. This shorter grammar is intended specially for use in the last year of the college and the first of the seminary course. It might easily be made to do duty for the regular undergraduate course in the seminary. That would serve probably nine-tenths of the men. For specialists and those who enter the post-graduate courses the larger grammar would, of course, be necessary. For those this will form an excellent preparation.

The work is scholarly and up to date. The author is thoroughly conversant with all the recent advances in the field. The bibliography given is a general indication of that fact, but the evidence of it is found on almost every page. There is nothing stale in the book. For a grammar it is remarkably fresh,

interesting, unconventional. From the standpoint of style there may be room for criticism, but one is ready to forgive that when he finds it so easy. Everything is put briefly and suggestively. This will whet the student's appetite for more and make it the more valuable as a text-book from the teacher's standpoint.. The book is divided into three parts. Part I. is introductory and deals with the modern method of linguistic study and the general character of the Greek of the New Testament. Part II. condenses much information on Forms into about fifty pages, eight of which are devoted to the principal parts of the most important verbs. Part III. covers Syntax. It is here that the largest contribution is made to the world's knowledge of the subject. Valuable additions to anything to be found in any other grammar may be found here in connection with case, tense and mood. This will make it of service to all teachers of Greek. For any man who desires to get to the roots of a subject the treatment of conditional sentences alone is worth many times the price of the book. A very full table of contents and lists of passages and important Greek words referred to or discussed make it easy to turn to any point on which one may desire to consult it.

In fullness and precision of statement and in the orderly classification and presentation of details to the eye the work is not equal to Burton's *Moods and Tenses;* but partly for that very reason it may form a more useful text-book, a better basis for the professor's work.

I have noted a few misprints: Page 20, line 8, read ν for α line 10, ans for aus; line 31, ὁδός unspaced; page 58, Δ for Λ in λύτρον

There are occasional obscurities: e. g., p. 26, (*d*), where to get the references of "these examples" one has to go back into the previous section. On p. 13, line 10, there seems to be some mistake. Where has this been "previously noted"?

I wish to congratulate Professor Robertson on the success he has here achieved and shall take pleasure in recommending the grammar for my classes next season. J. H. Farmer.

DIE THESSALONISCHERBRIEFE.

Von Lic. Theol. Dr. Gottlöb Mayer, Pfarrer in Jüterbog. Druck und Verlag von. C. Bertelsmann, Gütersloh, Germany, 1908. S. 264. Price M. 3.60; geb. 4.20.

Pastor Mayer has been true to his promise to present the actual meaning of the Epistles for the spiritual needs of the present day. It is real expository work, full of glow and warmth. One imagines that he has been preaching to his people from these books and has thus tested his exposition on the people. His language is simple and strong and he gives the heart of a passage and turns it to meet modern problems. This book is Volume X. of the Mayer series of practical exposition of the New Testament. It is a wholesome change from mere criticism, however good that often is. A. T. Robertson.

PARILIPOMENA. Remains of Gospels and Sayings of Christ.

By Bernhard Pick, D.D. The Open Court Publishing Co., Chicago, 1908. Pages 158. Price 75 cents net.

Dr. Pick has gathered here in an English translation all the known non-biblical sayings of Christ, including the recent Logia from Egypt. He gives introductory discussions and an extensive bibliography so that the little volume gives in handy and popular form the needed information about these supposed Sayings of Christ. Some interest will always be manifested about them, and this is a good book to go to. A. T. Robertson.

THE TRUTH OF THE GOSPELS DEMONSTRATED BY NEW TESTS. A Challenge to Agnostics and Sceptics.

By Lieut.-Col. G. Mackinlay, late Royal Artillery. Truelove & Bray, West Norwood, S. E., London, England, 1908. Price 2d.

In this brochure Col. Mackinlay sees in the Sermon on the Mount indirect references to the Sabbatical Year and argues from that the writing of the Gospels of Matthew and Luke before the destruction of Jerusalem. There is something in the point though one would not wish to press it too far.

A. T. Robertson.

JUDISCHE APOLOGETIK IM NEUTESTAMENTLICHEN ZEITALTER.

Von Dr. J. Bergmann, Rabbiner in Frankfurt A.O. Druck and Verlag von George Reimer, Berlin, Germany, 1908. S. 168. Price M. 3.50.

Here we have a serious and able piece of work by a Jewish Rabbi to present an exposition of Palestinian Judaism. There are obvious reasons why there is room for this presentation. The world is familiar with the Grecized Judaism of Philo and more or less with the later Palestinian and Babylonian Judaism of the Talmud. A number of books have set forth with ability the oral teaching that lay behind the Talmud, but most of these have come from Christian scholars. One must allow, to be sure, for the standpoint of a modern Jewish scholar, but there is an obvious bond of sympathy between the modern rabbi and Hillel and Shammai. Rabbi Bergmann discusses carefully the bitter conflict that the Jews of Palestine had with the Hellenizers and their partial victory over them. One of the most interesting phases of Jewish history is the issue precipitated by Jason, Menelaus and Antiochus Epiphanes. One result was the hardening process of scribism and the flowering of the Pharisees. Dr. Bergmann gives numerous instances of the rabbinal exegesis of legal points raised by the new issues. The Bible, the Law, Belief, God, Belief in the Resurrection are some of the themes which he treats. The tone is not hostile to Christianity, though he stands up for the modern Jewish interpretation of their history and law. A. T. Robertson.

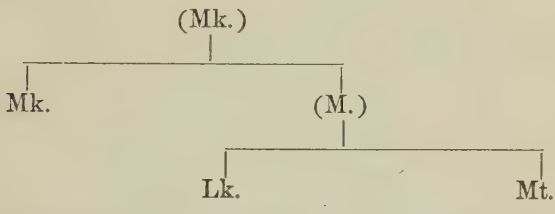
ZUR SYNOPSE. Untersuchung über die Arbeitsweise des Lk. and Mt. und ihre Quellen, namentlich die Spruchquelle, im Anschluss an eine Synopse Mk. Lk. Mt.

Von G. H. Müller, Gottingen. Vanderhöck and Ruprecht, Gottingen; Lemcke & Buechner, 11 E. Seventeenth St., New York. Pages 60.

This pamphlet belongs to the series which is being edited by Bousset and Gunkel under the general title "Forschungen zur Religion und Literatur des Alten and Neuen Testaments."

The first forty pages deal with the method in which Luke and Matthew use their sources; the last twenty form an appendix

in which a harmony of the synoptics is given, combined with an indication of sources, the latter in six columns M. Q. S. Lk., S. Mt. Lk. and Mt. M. represents not our Mark, but a sister to it. The relationship would be expressed thus:



the bracketed forms being last. S. Lk. and S. Mk. represent the special sources of Lk. and Mt. and furnish about one-half of the former and about one-third of the latter. Q. roughly corresponds to the Logia. Lk. and Mt. indicate reductions or original compositions. This table is remarkably convenient. Simple devices also indicate sections of related content but different sources, sections from mixed sources, and interpolations. The author contends that in the main Luke follows the order of his sources and that Mt. regularly does the same thing in his use of Mk.

Dr. Müller regards as his most important contribution to the solution of the Synoptic problem the determination of the text-order of Q., of which he gives a table on pp. 29f.

The general discussion is interesting and helpful, and the appendix should prove extremely useful J. H. Farmer.

THE JOHANNINE WRITINGS.

By Paul W. Schmiedel, Professor of Theology at Zürich; translated by Maurice A. Canney, M.A. London: Adam and Charles Black, 1908. To be had also of the Macmillan Company, 66 Fifth Ave., New York. Cloth. Pages 280. Price $1.50 net.

The general character of Schmiedel's work is well known. He is usually interesting, sometimes illuminating, and not infrequently provoking. He combines remarkable scepticism with equally remarkable credulity. Doubt about many matters commonly believed among us and dogmatism about matters com-

monly denied, meet together here. A single word is sufficient to prove or disprove a point, as where the use of ἀμνός in the Gospel and ἀρνίον in Revelation is strong proof of difference of authorship; yet again and again the author feels free to cut out whole verses or passages that do not fit in with his theories. It becomes a tax on patience. Yet the discussions are so breezy, and stimulating, that one goes on reading the smoothly-flowing sentences with pleasure. Of course much is ruled out not exactly as impossible, but as exceedingly improbable, and altogether unproven. That carries with it, naturally enough, the denial of John's authorship of the Gospel. It was written, he supposes, about 135 A. D. by some person—perhaps a disciple of John the Elder—who had a very exalted idea of Jesus and can only think of him as divine. Even such touches as are commonly supposed to be recognitions of his real humanity are introduced in such a manner as to bring out his divine glory the more strikingly.

The gospel cannot be regarded as historical. The incidents are no more real than the grouping of persons in a painting in which an artist seeks to represent some great conception, and if the artist may use his imagination without being censurable, why not an author? Even the Apostle might have done that. But the attitude of Jesus toward the Jews makes Schmiedel feel that the gospel must be dated about the time of Bar-Cochba. By that time legends might have grown up which the author actually believed. Schmiedel gives several illustrations of how such stories may have grown out of words actually spoken by Jesus. Take a simple example: Jesus in Lk. 16 in the parable of Lazarus and Dives, says, "Neither would they be persuaded though one rose from the dead." Now suppose a preacher dealing with that passage should picture in his sermon that possibility and give the rein to his imagination, we may imagine one of his hearers understanding him to declare that Lazarus actually did rise from the dead, and reporting it as a true story of Jesus. Thus it gains currency and within a century is widely believed. Similarly his reference to the new wine in old wine skins gives rise to the Cana story, and that to the bread of life to the stories of feeding the multitudes. In all this Schmiedel is no

more acute and no more successful than Paylus and Strauss were in their day.

The fact is that all such attempts to eliminate the miraculous land one in a greater difficulty than the difficulty of accepting the miraculous. For miracle is a natural accompaniment of Jesus, but how to explain the impression Jesus made on men after striking out as much as Schmiedel does is impossibility indeed.

The reader may be interested to know that Schmiedel dates Luke's gospel, I. and II. Timothy, Titus, Jude, the Epistles of John and Peter all in the second century, II. Peter as late as 153. Parts of Revelation he places about 68, but the completion of the book in the time of Domitian.

II. SERMONIC AND PRACTICAL.

SERMONS THAT WON THE MASSES.

By Madison C. Peters. The Griffith & Rowland Press, Philadelphia, 1908.

THURSDAY MORNINGS AT THE CITY TEMPLE.

By the Rev. R. J. Campbell, M.A., Minister of the City Temple, London. The Macmillan Co., New York, 1908.

A COMFORTABLE FAITH.

By Malcolm James McLeod. Fleimng H. Revell Co., New York and Chicago, 1908.

SUNDAY MORNINGS AT NORWOOD. Twenty-two Sermons and Twenty-two Prayers.

By the Rev. S. H. Tipple. Third edition. H. R. Allenson, London.

OLD EVENTS AND MODERN MEANINGS, AND OTHER SERMONS.

By Charles F. Aked, D.D., Minister of the Fifth-Avenue Baptist Church, New York City.

It may be that the sermon is not a popular form of literature to-day, but volumes of sermons continue to pour from the press. Surely their authors must feel that there is a sermon-reading public sufficiently numerous to justify these many publications.

These five volumes all exemplify a high order of homiletical workmanship, but, of course, not equally high.

Dr. Peters' title would indicate that his collection is composed of tested sermons. They *won the masses.* To be sure, we have only his word for that, and it is possible that he is a somewhat prejudiced witness. A reading of the sermons, however, will tend to substantiate the claim implied in the title. They are brief, "breezy" or "snappy", sensible, practical, popular in diction, and not too weighty in matter to hold the attention of "the masses."

These samples of Mr. Campbell's Thursday morning sermons are thoroughly characteristic. They well exemplify his excellencies and faults. In their views of truth and their interpretation of scripture they are conceived from the standpoint of the New Theology; and they deal largely with the social question from the socialist's angle of vision. But it would be a mistake to suppose that they are deficient in moral earnestness, or lacking in applicability to the needs of present-day social life. Mr. Campbell is a sincere and earnest man and feels that he has a living message for men of to-day; and however one-sided or perverted he may be in his views, his sincerity, candor, intellectual vigor and high ideals of life entitle him to a hearing by those who are discriminating. Mr. Campbell does not seem to have a particularly happy homiletical style. It is clear and vigorous, and you feel the throb of his enthusiasm for his convictions—all excellent qualities—and yet it lacks something of being felicitous.

The felicity which is wanting in Mr. Campbell's style is a very prominent feature of that of Mr. McLeod. Fertile in apt illustration, pleasing in style, rich in spirtual thought, he is a delightful preacher, and as helpful as delightful. All of these sermons bear upon the general idea of the comfort our faith affords, and one could hardly read them without being inwardly strengthened, as the word comfort signifies.

These sermons of Mr. Tipple appear in the third edition. This itself is a rare testimony to their value. Unlike the sermons of Dr. Peters, they were not preached to "the masses," but to a small congregation. It must, however, have been a

select congregation. The style of the sermons is pure, chaste, Addisonian. The thought is strong and scholarly. The theology may not always be acceptable, but in general these sermons not only gratify a fastidious homiletical taste, but have in them an exceptionally fine spiritual flavor and present important truth in a very edifying way.

Dr. Aked's volume teems with the intellectual and spiritual vitality for which he is notable. He is not so chaste in style as Tipple, nor so felicitious in illustration as McLeod; but as you read he arouses in you the sense of a vigorous personality grappling with your own, as neither of the others does. Whether you agree with him or not, and at times you probably would not, you are kindled and stirred by him.

On the whole these five volumes would be a valuable addition to any library, and particularly to every preacher's library. It is rare, indeed, that there come from the press simultaneously so many excellent specimens of homiletical work.

C. S. Gardner.

JOHN JASPER. The Unmatched Negro Philosopher and Preacher.

By William E. Hatcher, LL.D. Fleming H. Revell Co., New York and Chicago.

Dr. Hatcher has a gift for characterization that amounts to real genius. In John Jasper he has a human phenomenon that is worthy of a gifted pen. The author does not propose to give us a systematically written biography, a consecutive detailing of the events of a life. His aim is rather to place upon canvas for us a most remarkable personality, and his success is so great that one feels, after reading this volume, as if he had been personally acquainted with Jasper and had heard him in those most extraordinary sermons, some of which are reported for us by the author in a negro dialect that recalls "Uncle Remus" or "Marse Chan." One service which the book performs, in behalf of Jasper and in the interest of many readers, is to dispel the notion that the only notable thing that the negro genius ever did was to preach the notorious sermon, "De Sun Do Move."

His other sermons, as reported by Dr. Hatcher, show a sane and vital grasp of truth which he presented with extraordinary power. As one reads the book he falls under the spell of a truly wonderful personality. And the study of it is a healthful homilitical exercise; for while the negro probably never heard of Homiletics he nevertheless exemplified many of the most important principles of Homiletics in a most unconventional way. Dr. Hatcher has done a good service in giving us this book.

C. S. Gardner.

QUIET TALKS WITH WORLD WINNERS.

By S. D. Gordon, author of Quiet Talks About Jesus, Quiet Talks on Power, Quiet Talks on Personal Problems. A. C. Armstrong & Son, New York, 1908. Pages 280. Price 75 cents net.

Mr. Gordon's "Talks," as those who have heard or read them know, lose nothing by being "quiet." They have the force of sunshine and always reach mind and heart. "World Winners," in a warm, fresh, luminous way, gives a birdseye view of the world as a vast mission field, with the aim of making world-winning the thrilling purpose of every follower of Jesus, to make even the humblest man in the humblest place feel that he can do something, even as he goes about his daily, commonplace rounds, to help bring the world back to God. The book, while addressing itself specially to those interested in missions, is vitally full of material relating to the personal life and the Christian service in general, and, like all Mr. Gordon's "Quiet Talks," will attract and repay a large circle of readers.

Geo. B. Eager.

ABBA FATHER, or The Religion of Everyday Life.

By William De Witt Hyde. Fleming H. Revell Co., New York, 1908. Pages 71. Price 50 cents net.

Religion itself, not criticism of it, commenting upon it, controversy over it, philosophy about it, or exhortation to it, is what this book offers, "just as one would offer a picture, a story

or a song." It is a choice booklet of essay-meditations, or sermon-prayers, which, the author tells us, are the outcome of a year of enforced rest, when he was cut off from ordinary work on one hand and attendance upon public worship on the other. They were conceived in the gardens and chapels of Oxford, but written, he says, in Switzerland, on Lake Thun. "If they shall reveal to any the simplicity and comprehensiveness, the modesty and grandeur, the peace and power, of the Christian life, my period of life will not have been unfruitful, * * * and Eiger, Monk and Jungfrau will not have reflected to my castle-site the Alpine glow in vain." This reviewer can testify that he has found something beyond the Alpine glow—"a light that ne'er was on land or sea"—reflected in these "sermon-prayers."

GEO. B. EAGER.

TALKS TO THE KING'S CHILDREN.

By Sylvanus Stall, D.D. New edition; silk finished cloth; gold top. Vir Publishing Co., 200-214 N. Fifteenth St., Philadelphia. Price $1.00 net.

This second series of short object talks to little folks will be welcomed by some grown folks as well, parents and teachers, pastors and Sunday school superintendents. Dr. Stall's method has become well known. He takes familiar objects, a shell, a palm-leaf fan, a smooth pebble or a camera, for instance, and deduces a lesson in a bright, crisp way, suited to the child mind; he approaches through eye-gate *and* ear-gate into the City of Child-Soul. Formerly pastor of the Second English Lutheran Church, Baltimore, he is now a pastor in Philadelphia. His little sermons are always very orthodox, and sometimes rather stiffly expressed, but it seems that they have commanded a most appreciative hearing and a wide reading. GEO. B. EAGER.

THE FUTURE LEADERSHIP OF THE CHURCH.

By John R. Mott, M.A., General Secretary of the World's Student Christian Federation. New York: Student Department Young Men's Christian Association, 1908.

By the testimony of leaders in all Christian denominations, one of the most pressing problems in the work of the kingdom

of God is the supply of laborers and leaders in sufficient numbers and quality. It was to be expected that Mr. Mott, who has probably had a wider acquaintance with Christian workers in all lands and of all denominations than any other living man, should turn his attention to the solution of this problem. After years of work with young men, as well as with Christian leaders, in all parts of the world, and extensive investigation of the question by reading, correspondence and interviews in the way of special preparation, Mr. Mott last winter delivered several lectures on the subject in Canada and the United States. These lectures, carefully revised, now appear in book form under the above title, and constitute a book well worthy of the attention of Christian men.

Mr. Mott declares that there has been a serious decline in the number of men studying for the ministry among all denomitions throughout almost every part of the world. For this decline he assigns many reasons. The chief among these causes are the lack of effort to lead young men into the ministry, the secular and utilitarion spirit of the age, the attraction of secular pursuits together with the increasing opportunities of Christian service offered to laymen in these pursuits, the fact that the scientific and practical trend of early studies unfit young men to take up theological studies in manhood; many other minor causes have weight in the problem (p. 98). The main factors of the solution are a deeper piety in the home and in the churches, a more earnest effort to bring young men into the ministry, and continual importunate prayer to God, who alone can call men into the ministry. Mr. Mott has said little, if anything, that is new, but he has brought material together in a new and striking way. W. J. McGlothlin.

PREACHER AND PRAYER.

By E. M. Bounds. Publishing House M. E. Church, South, Nashville, Tenn., 1907. Price 30 cents.

"If you do not pray God will probably lay you aside from your ministry, as he did me, to teach you to pray." These

words of the saintly Mr. Cheyne, found on the title page, strike the keynote of this rich booklet. "God does not anoint plans, but men—men of prayer." "The Holy Ghost does not flow through methods, but through men." Surely this is a message we all need to give heed to. GEO. B. EAGER.

III. OLD TESTAMENT.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF ECCLESIASTES.

By George A. Barton, Ph.D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. New York: Charles Scribner's Sons, 1908. Octavo. Pages 212. Price $2.25 net.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF ESTHER.

By Lewis B. Paton, Ph.D., D.D., Professor of Old Testament Exegesis and Criticism in Hartford Theological Seminary. New York: Charles Scribner's Sons, 1908. Octavo. Pages 339. Price $2.25 net.

The International Critical Commentary, under the editorship of Drs. Briggs, Driver and Plummer, begins to cover the greater part of the Bible. Practical and homiletical exegesis is expressly omitted from the series. The treatment is severely critical, many of the contributors seeming to take special pleasure in discovering and accentuating discrepancies in the original documents. The worst that can be said against the different authors or compilers of the various books of the Bible finds full and free expression in many volumes of the series. This statement applies to the volumes on the Old Testament oftener than to those on the New Testament books. As the Commentary was "designed chiefly for students and clergymen," it was deemed proper to make it vigorously critical. It certainly seems in no danger of being pronounced conservative or apologetic.

Of the two volumes under review, that by Professor Paton on Esther is far more voluminous, and represents more first-hand study of the text and the versions. Indeed, Professor Paton is to be congratulated on having made the best presentation of the

Textual Criticism of Esther that has yet appeared in print. The student will wish to have, as a companion to the Commentary, Dr. Paton's article, "A Text-Critical Apparatus to the Book of Esther," which is contained in *Old Testament and Semitic Studies in Memory of W. R. Harper* (1908), Vol. II., pp. 1-52. One could not have a better guide than Professor Paton in the study of the text of Esther. The variations in the different versions are given with care and completeness, and the Introduction puts the student in possession of all that is known concerning the early translations of Esther. The author has not been content to glean from the published works of his predecessors, but has made much painstaking original research, and shows himself to be a master of the principles of Textual Criticism.

Professor Barton's treatment of the text of Ecclesiastes indicates little original research, but displays sound judgment in the discussion of questions raised by other investigators in this field.

In the department of Higher Criticism, the Commentary of Professor Paton is more complete than that of Professor Barton, though the latter treats in a sane and scholarly way most of the problems connected with Ecclesiastes. No fault can be found with the outline of the book by Professor Paton, and his identification of Ahasuerus with Xerxes is accepted by almost all modern scholars. "The purpose of the Book of Esther is to commend the observance of the feast of Purim by an account of the way in which the feast originated," says Professor Paton, and all must agree that the author of Esther must have desired that his people should celebrate the feast commemorative of the great deliverance through Queen Esther. He may have had other ends in view in addition to this.

Higher Criticism has cast doubt on the genuineness of no considerable portion of the Hebrew text of Esther. The section at the close of the Book (Esther 9:20—10:3) has been called in question. Paton thinks that the section 9:20—10:1 was quoted by the author of Esther from the Chronicle mentioned in 10:2, from which he also derived the ideas that he has worked up in an independent fashion in the rest of the Book.

As to the age of Esther, opinion varies all the way from Mor-

decai's time to the close of the second century B. C. Dr. Paton thinks that Esther was written "in the period of worldliness and self-complacency that followed the attainment of national independence in 135 B. C." The strongest argument, perhaps, in favor of this view is the silence of the son of Sirach (c. 170 B. C.) as to Esther in the long catalogue of Hebrew worthies named in Ecclesiasticus 44—49. "The absence of Esther and Daniel from this list can be explained in no other way than that the books telling about them were not yet written." But is not the argument from silence exceedingly precarious? Granted that no pre-Christian writer quotes from Esther; shall we conclude that the Book was not in existence then? The New Testament also is silent as to Esther, and yet Dr. Paton believes the Book was in existence long before Paul and John and Luke wrote.

On the question of authorship, Professor Paton remarks: "It is a plausible conjecture that the author was a Persian Jew who had come to live in Judæa, and wished to commend the observance of Purim to the people of that land."

After a complete examination of the arguments for and against the historicity of Esther, the author says: "In view of these facts the conclusion seems inevitable that the Book of Est. is not historical, and that it is doubtful whether even a historical kernel underlies its narrative. It comes from the same age and belongs to the same class of literature as the Jewish romances Daniel, Tobit, Judith, 3 Ezra (1 Esdras) and the story of Ahikar."

Having thus denied the historical character of the narrative on which the feast of Purim rests, the author examines the various theories advanced to explain the origin of Purim among the Jews. His incisive criticism of the views of his critical predecessors leaves him little to stand on, and his lame conclusion is thus expressed: "As a result of the survey of theories just given it appears that, while the feast of Purim is probably borrowed either directly from Babylonia, or indirectly by way of Persia, no certainty has yet been reached as to the precise Babylonian feast from which it is derived."

We do not wonder that an author holding such views as Dr. Paton advances should wish to exclude Esther from the Canon of Scripture. "There is not one noble character in this book." "Morally Est. falls far below the general level of the O. T., and even of the Apocrypha. The verdict of Luther is not too severe: 'I am so hostile to this book that I wish it did not exist, for it Judaizes too much, and has too much heathen naughtiness.' " The marvel is that a scholar holding Esther in such contempt should have spent so much labor in the preparation of a truly great Commentary on the Book. In ages to come it will be perfectly clear that the admirable work of a ripe and reverent Christian scholar fell into the hands of a hypercritical glossator who despised Esther, and owing to the interpolation and emendation of this editor a great Commentary has been marred and perverted.

The notes on Hebrew words and phrases show that the author is a ripe scholar. He has read widely in the copious Jewish and Christian literature on Esther, and has put into good English almost everything that has been written in Hebrew, Aramaic, Greek, Latin, German, Dutch and French on Esther. It would be a privilege to read a Commentary on some portion of Scripture in which the author really believed.

Professor Barton, in his briefer treatment of Ecclesiastes, has put much that is valuable and helpful. He can not follow the extreme analytic critics, though he takes away from the original Book a good deal that conservative scholars will continue to regard as genuine. He rejects many vagaries of modern critics, but accepts views that do not commend themselves to more conservative students. He is firmly convinced that Ecclesiastes was in the hands of Ben Sira, the author of Ecclesiasticus. Hence Ecclesiastes must have been composed not later than the early years of the second century B. C. He rejects the notion that the author was largely influenced by the Stoics and the Epicureans. He cannot believe that the author encouraged sensuality. He was a theistic agnostic who taught men to enjoy the pleasures of life in a sane manner. Dr. Barton agrees with most mod-

ern critics in rejecting many short passages as interpolations. The closing verses of Ecclesiastes are regarded as a later addition to the Book.

JOHN R. SAMPEY.

LIGHT FROM EGYPTIAN PAPYRI ON JEWISH HISTORY BEFORE CHRIST.

By the Rev. Charles H. H. Wright, D.D. Williams & Norgate, London, 1908. Pages 123. Price 3 shillings net.

Professor Wright has been unable to follow modern radical critics in their theory that the Book of Daniel was composed during the early years of the Maccabean revolt against the religious liberalism championed by Antiochus Epiphanes. He has presented his own views in two valuable books—*Daniel and His Prophecies,* and *Daniel and Its Critics.* Those who have read these volumes will find the book under review interesting for the additional light on Jewish history from the days of Nehemiah to the close of the interbiblical period.

It has been said by critics arguing for a late date for Daniel, that the Aramaic found in Daniel could not have been used in Babylon in the period of the Babylonian Exile. The Aramaic papyri recently discovered in Egypt, emanating from 471 B. C. to 411 B. C., prove that a type of Aramaic substantially identical with the Aramaic of Daniel and Ezra was already in use in the fifth century B. C.

Professor Wright presents the translation of three Aramaic documents concerning the burning of the temple of Yahu (Jehovah) at Yeb (Elephantine) in Upper Egypt. In this temple Jews worshipped and offered sacrifices prior to its destruction in 411 B. C.

The greater part of Dr. Wright's book is devoted to topics connected with the date of Daniel. It is gratifying that the learned author has published so much in favor of a book that is now almost everywhere spoken against by modern critics.

JOHN R. SAMPEY.

IV. MISSIONS.

THE WHY AND HOW OF FOREIGN MISSIONS.

By Arthur Judson Brown, author of The New Era in the Philippines, New Forces in Old China, The Foreign Missionary. Pages xii.—286. Illustrated.

SUGGESTIONS TO LEADERS OF CLASSES IN THE WHY AND HOW OF FOREIGN MISSIONS.

Pamphlet.

THE UPLIFT OF CHINA.

By Arthur H. Smith, thirty-five years a missionary in China. Seventy-sixth thousand. Pages xv.—274. Illustrations and maps.

SUGGESTIONS TO LEADERS FOR THE CLASS SESSION ON THE UPLIFT OF CHINA.

Pamphlet. Pages 57.

SOUTHERN BAPTIST MISSIONS IN CHINA.

By S. J. Porter. Pamphlet. Pages 64.

DAYBREAK IN THE DARK CONTINENT.

By Wilson S. Naylor, Beach Professor of Biblical Literature Laurence University. Pages xiv.—315. Illustrations and maps.

SUGGESTIONS FOR THE CLASS HOUR ON DAYBREAK IN THE DARK CONTINENT.

Pamphlet. Pages 32.

THE MOSLEM WORLD.

By Samuel M. Zwemer, F.R.G.S. Sixteen years a missionary in Arabia. Pages xiii.—239. Illustrations and map.

ALIENS OR AMERICANS?

By Howard B. Grose, with introduction by Josiah Strong. Pages 337. Illustrations, maps and charts.

THE CHALLENGE OF THE CITY.

By Josiah Strong. Twenty-eighth thousand. Pages xiv—300. Chart and illustrations.

MISSION STUDY CLASS MANUAL. How to Organize and Conduct a Class.

By B. Carter Milliken. Paper. Pages 34.

These volumes and the pamphlets that accompany them constitute the text-books for Mission Study Classes under the auspices of the Foreign Mission Board of the Southern Baptist Convention. The volumes are all selected from the longer list of "Forward Mission Study Courses prepared under the direction of the Young People's Missionary Movement of the United States and Canada." They are "published by mutual agreemen among the home and foreign mission boards, to whom all orders should be addressed. They are bound uniformly, and sold for 50 cents in cloth, and 35 cents in paper, postage extra."

They are remarkably cheap at the prices charged, as is fitting where the end is not at all to make money, but to promote study of the great cause of missions.

Southern Baptists came tardily to participation in this new "movement" for mission study, but have made truly remarkable and gratifying progress in the period of less than two years since it was undertaken under the direction of Dr. T. B. Ray as Educational Secretary of the Foreign Mission Board. He has brought to the work a skill in method, an energy in execution, and an enthusiasm in propaganda that have produced results beyond the expectations of the friends of the undertaking. Thus far only half the twelve text-books have been needed for the work under Dr. Ray's superintendence. Some supplemental lessons are needed for setting forth the position and work of our own boards, as is the case with other boards. This need is supplied in one case by the supplemental pamphlet by Secretary S. J. Porter on Southern Baptist Missions in China. Other similar booklets will be prepared. The ideal method here would be an edition for each board, with a chapter or chapters added to the main body of the volume. This is in contemplation.

It is to be observed that the whole field of missions is to be studied and not alone the foreign fields. Of the six books now in the course of this board two are home mission volumes. The aim is to provide in all our churches as speedily as possible a few people who have an intelligent and informed interest in this greatest of all enterprises. These few are to be the basis of a progressive extension of missionary education to include

all the members of the churches. The work of missions is too great and too manifold longer to rest on the foundations of holy sentiment or spasmodic enthusiasm. There must be a grappling with the task as a great business, and for this education is essential. Pastors should everywhere hail this opportunity, and every church should speedily have one or more classes in this subject. It is not necessary that the classes should be large. They would better be small. Even where no class can be formed at once a single person may pursue the course and prepare for teaching. The aim has been kept steadily and insistently in view that these courses shall be put within the range of the students who know least but want to learn much. The helps and instructions have been made so direct and clear as to make the classes independent of superior skill in a teacher. It is emphatically to be urged that an effective class may be conducted in the most difficult and unpropitious place. The reviewer urges this because it is known to be the mind of those in charge of the work, and because he himself deeply feels the need and value of such work. No community with an interested Christian need hesitate to undertake the study, and the Secretary, Richmond, Va., stands ready to answer all inquiries. One of the most fruitful fields for such class study is, of course, in the colleges and secondary schools.

Of the works themselves there is little space and little need to speak. The writers have been chosen with the utmost care. The works are prepared by those best qualified in each case so far as this could be known and secured, and they have been prepared for this specific purpose. Pedagogical principles have guided the committee in editing and publishing, as well as the authors in producing the books. The names of the authors will not all be known at once to all prospective students, but all experienced students of the mission work and fields will immediately recognize that the name is a guarantee of the highest excellence in each case.

The class of students in view and the ends sought are met in the best possible selections. If the pastors and leaders will but take advantage of the opportunity now presented and urged, in a few years the whole enterprise of missions will be upon a new basis.

W. O. Carver.

MISSIONARY ACHIEVEMENT. A Survey of World-wide Evangelization, Based on the Gay Lectures, 1907.

By W. T. Whitley, M.A., LL.D., F. R. Hist. S. New York: Fleming H. Revell Co., 1908. Pages xvi.-|-248. Price $1.00 net.

In 1907 Dr. Whitley delivered in the Southern Baptist Theological Seminary the Gay Lectures under the title "The Story of Missions in Five Continents." The lectures, carefully revised, are now presented under the above title. The titles for the individual lectures remain practically unchanged and will indicate well the plan and scope of the work: I. Failure in Asia; II. Success in Europe; III. The Struggle for Africa; IV. Expansion in America; V. Replanting in Asia. It is in the last chapter that the greatest changes and the most new material are found. These lectures do not constitute a history of missions. That would be impossible in so brief a space. Nor do they constitute at all a definite and full outline of missions. That might be possible, but was not the aim of the author. Rather has he undertaken a study of the results of Christianity as it was planted in the different soils of varying environment, from which studies he undertakes to discover and expose the causes of success or failure or partial success and failure. These causes are sought in the character and history of the peoples to whom the Gospel was brought and in the methods and contents of the Gospel as it was introduced into various lands. Such a study should be of marked value in defining the method of modern missionary conquest when most Christians think the final campaign is on for making Christianity the faith of the world.

Of course the study is historical, but it is more. It is an interpretation of history for the sake of determining destiny. One need not always approve the selection of historical facts, nor fully agree with their interpretation in order to see and appropriate the value of such studies. For the most part the author will be found to have exercised great care and sound judgment in his use of materials and his deductions and inductions. It is likely that he has been a bit too credulous of some traditions concerning the early conquests of Christianity in Asia. Nor are we to understand that Asia was wholly lost to Christianity

any more than was Africa, and "the struggle for Africa" has certainly not been more persistent or successful than for Asia. While organized, orthodox, "Protestant" Christianity failed in Asia, so it did also in Africa, while the social and sociological influence of Christianity was far more pervasive and permanent in Asia than in Africa through the period of "failure" in both continents. This our author does not fail to see, even though his lecture titles might indicate that he did.

Dr. Whitley is a scholar and student with a penchant for details and an unlimited capacity for taking pains, but withal so practical and so much alive to all the life of man and of God in man that he can never lose himself in details nor be a mere investigator. He has made a book of fascinating interest and of high value. He has done the sort of work of which we need much at a time when Christian men are beginning to take seriously the task of evangelizing the world and making the faith of Jesus universal. We commend the work to every student of the missionary enterprise. W. O. Carver.

THE LITTLE BROWN BROTHER.

By Stanley Portal Hyatt. New York: Henry Holt & Co., 1908. Pages ix.-|-329.

The author is an Englishman who fought in the Philippines during the American war there, and whose brother died from the effects of exposure during that war. He assures us in a prefatory note "to the American people" that no political or ulterior motive is behind the book and that in the main it is historical. One wonders whether the real cause of the writing is not suggested in a pledge made by the hero of the story to the heroine to write a book setting forth certain objectionable features of the American management in the islands. Whatever may have been the author's motive, the book is a propagandist novel bristling with hate for "the little brown brother" and all men with colored skin; speaking with contempt of American politics and policies and voicing a bitter quarrel of soldiers against civilians in the Philippines. If the author draws true pictures and tells a true story several Americans who

now hold high positions in our country ought to be dangling from the limbs of some of the forests of the Philippines; even our newly-chosen President ought to be in an asylum for feeble-minded folk or else to have been slain long ago for base sacrifice of men and women to political party ends.

One can hardly agree with all the ideas of this soldier of fortune writer, who is very manly with all his prejudices, but one must sympathize with him in what he has suffered at the hands of our benevolently assimilated Eastern subjects. He certainly knows the weaknesses of our political system and of our colonial policy, but it is equally certain that he has very inadequate information concerning our people.

In any case he has written a thrilling story that makes very vivid and real for the reader some phases of the Philippine situation and country and that stirs deeply the soul over the romance that dominates the story. In spite of inconsistencies and prejudices the book is a strong one. W. O. Carver.

THE KINGDOM IN INDIA: ITS PROGRESS AND ITS PROMISE.

By Jacob Chamberlain, author of "In the Tiger Jungle," "The Cobra's Den," etc., with a Biographical Sketch by Henry Mitchell Cobb. Fleming H. Revell Co., New York, 1908. Pages 1-301. Fifteen illustrations. Price $1.50 net.

Dr. Chamberlain has long been known in the first rank of missionaries to India, and no writer on India has been more popular and few more useful. His recent death closed a long career of faithful, efficient and hopeful service.

"This volume," as he tells us in his preface, "consists of addresses, sketches and stories, * * * all gathering about the theme: The Religions of the Orient: Can and Will They Be Supplanted? They constitute a progressive treatment of this theme, illustrating the process, the obstacles, the encouragements and the signs of victory in the attempt to supplant the Vedas with the Bible, and Hinduism by Christianity throughout the Land of the Vedas."

In eighteen chapters the author deals in his strinking way with the various phases of the Christian effort at the conquest

of India; the defects and the beauties of the religions of India are set forth; the testing of the Bible in India is shown, the method and success in presenting Christ to Hindus is outlined; medical missions, women's work and educational successes are discussed; the hindrances to winning converts are shown; the proofs of the power of Christianity in India are adduced from many sources. It is an optimistic picture of missionary work with faithful seeing and presenting of actual situations.

The biographical sketch, all too brief, is a fine presentation of an unostentatious hero of the great cause of human redemption. It will inspire every sympathetic reader and quicken his purpose to share in the work.

Dr. Chamberlain was a clear, profound student of conditions and the master of a most effective style in presenting his subject. This book will help very many to more distinct knowledge of India and the progress of Christ's work in that land.

W. O. Carver.

THE SIFTING OF PHILIP.

By Everett T. Tomlinson. Philadelphia: The Griffith & Rowland Press, 1908. Pages 297. Price $1.25.

This is a story of home mission life in the Northwestern States, such as Dr. Tomlinson has written for various phases of religious work. It is vigorous, full of action, sometimes intense in interest. It presents well the normal life of a frontier missionary in the earlier days of the development of any section. The struggles, the manly devotion, the effective service of the missionary and the experiences of his family are faithfully presented. There is also the cowboy, the health seeker, the life of the plains, with the man running away from an undesirable past. And there is the necessary love story. Such works can seldom rise to the first rank as literature, and must always sacrifice something of accuracy for the sake of the romantic element. But many will read such a story of the spiritual "winning of the West" who would not give time for the more direct narrative. This is a good book.

W. O. Carver.

THE LIFE OF JOHN WILKINSON, The Jewish Missionary.

By his youngest son, Samuel Hinds Wilkinson. London: Morgan & Scott, Ltd., 1908. Pages xi—355. Price 6 shillings.

Every lover of heroic sacrifice, every student of Jewish missions, every lover of Israel, every lover of a noble life, will want to know John Wilkinson, the great London missionary to the Jews. The Mildmay Mission to the Jews has long been known as one of the truly important movements of this sort. No fitter biographer could be imagined than this son, who is at once the affectionate son, the efficient successor, and the powerful extender of the father's work.

The biography is made up of narrative, letters and extracts from letters and diaries. The subject is presented to view, rather than discussed. This means that we have a vital biography, the sort you sit up with and that stirs the blood and quickens the impulse. It will serve a great purpose, too, to the student of work among the Jews.

The son is himself a great personality, admirable and lovable for his own sake and for his widely extended work.

A number of illustrations add to the value of the book.

W. O. Carver.

MISSIONS STRIKING HOME. A Group of Addresses on a Phase of the Missionary Enterprise.

By Joseph Ernest McAfee. New York: The Fleming H. Revell Co., 1908. Pages 127.

Here are seven addresses that are fresh, original, vigorous, thrilling. The author has succeeded in most unusual degree in bringing into the printed page the style, the inspiration, the charm of spoken address; and that, too, of a speaker who must be most engaging and fascinating. Moreover, the lectures constitute a vigorous and timely message to American Christians. The subjects are "The Call of the Homeland," "The Spiritual Conquest of the West," "The Latest in the Immigration Business," "The Gospel for an Age of Prosperity," "The Home Principle in Missions," "The Reflex of Missions," "The Amer-

ican 'E Pluribus Unum' of Grace." The general theme is the Christianizing of America, and it is presented in these lectures in compelling fashion. The work will be a rich source of suggestion to home mission secretaries, general and state, and would prove of great value to any earnest pastor. The style is terse, epigrammatic, brilliant. W. O. Carver.

V. CHURCH HISTORY.

ATLAS DE GEOGRAPHIE MODERNE.

Par F. Schrader, F. Prudent et E. Antoine. Nouvelle Edition Corrigee et mise a Jour. Paris: Librairie Hachette et Cie., 1908.

This splendid atlas of modern geography is the work of the above editors, assisted by twenty-six other eminent collaborators. It has sixty-four large, accurate and beautifully colored double-page maps, and about six hundred detail maps of small territories, plans of cities, charts showing the rainfall, density of population, character of the earth's surface, geological formations, size and character of lakes, etc. These maps and charts are accompanied by a mass of the most interesting and important information concerning each country, expressed in the briefest and most compact form possible. It includes such subjects as the location of the country, its surface, geological formation, rainfall, temperature, fertility, productions, etc.; races and density of population, form of government and administration, the literacy or illiteracy of the people, schools, religion, etc. It is truly remarkable how much information is packed into this one volume, and most of it is brought down almost to the date of publication.

If a criticism can be made upon so excellent a work it is that the maps contain too much, making it somewhat trying on the eyes to discover the object sought. Even in this respect the labor is relieved, however, by an index containing about 50,000 names. We have in English some very good modern atlases, notably the atlas volume of the Century Dictionary. But we have nothing that compares with the persent work in the extent and volume of the information presented. Having once used it one can not do without it. W. J. McGlothlin.

ATLAS DE GEOGRAPHIE HISTORIQUE.

Par une Reunion de Professeurs et de Savants sous la Direction Géographique de F. Schrader. Nouvelle Edition Revue, Paris. Librairie Hachette et Cie., 1907.

We are still without any adequate historical atlas in English. It is a reproach to English and American scholarship that students acquainted with the English language only are almost wholly deprived of the use of these invaluable aids to the study of history. It is remarkable that no publisher has undertaken to supply this demand, which is felt in colleges, universities and seminaries alike. Our great want is emphasized by the excellent works of this kind which we have in both French and German.

The work under review is provided with fifty large double-page charts and a great number of smaller and more detailed maps, figures and diagrams, illustrating in colors the progress of the world's history. Numerous plans of cities, battlefields and small regions of great historical moment make detailed study of important themes possible. The whole is accompanied by a carefully prepared text, brief, but clear and full, serving admirably as an outline history of the world. The maps are accurate and beautifully colored. Possibly the authors attempted to show too much, as some of the maps are somewhat crowded with color, rendering it a little difficult to find names that are sought. The maps are not altogether as clear as Droysen's great work, for example, but they are more complete. Nor do they give so much space to France as Droysen gives to Germany. Space is much more justly distributed. The work is provided with an index of some 30,000 names, which greatly adds to its value as a tool of the study. One does not need to strain the eyes searching for some place whose location is not well known. The index locates every name within very narrow limits. The work has been done by some twenty collaborators and represents the best historic and geographic scholarship of France. It is, all things considered, the most satisfactory historical atlas with which the reviewer is acquainted. W. J. McGlothlin.

THE ROMAN EMPIRE B. C. 29—A. D. 476.

By H. Stuart Jones, M.A. New York: G. P. Putnam's Sons, 1908. Pages 476. Price $1.50.

The series of brief popular histories known as "The Story of the Nations" has been known to the public through some of its volumes for two or three years. The present volume belongs to that series and is marked by the general characteristics of the other volumes. The effort has been made to set forth in story form the leading events, characteristics and tendencies of imperial Rome from its rise to its downfall in the West in 476 A. D. The volume is, of course, inadequate for any thorough knowledge of the empire's history. In the last half century some of the world's greatest minds have labored upon periods or departments of the subject without feeling that they had exhausted the field. Nor is the object of this volume to give detailed information. But for the purpose of acquiring a vivid, life-like conception of the emperors and other men who led, and of the life of the masses of the people, this work is admirable. The author has made use of the special studies of the great masters. He has a clear and interesting style, he treats all phases of the life of the people and of the state. Numerous excellent cuts of statues, reliefs, public buildings and other objects of interest to the story assist through the eye to a better understanding of the subject. The volume is also provided with some clear and good historical maps, some genealogical and chronological tables and a satisfactory index which materially increases its value. W. J. McGlothlin.

A GUIDE TO THE STUDY OF CHURCH HISTORY.

By W. J. McGlothlin, Ph.D., D.D., Professor of Church History in the Southern Baptist Theological Seminary, Louisville, Ky. Baptist World Publishing Co., 1908. Pages 264.

If this book is to be judged according to its author's purpose, it must be pronounced admirable. It does not profess to be a History of the Christian Church, but a "guide" to the study of Christian history. And a guide is what a student needs above all things, for most books give him very inadequate help to-

wards the appreciation of the relative values of things. To get the true historical perspective is the most difficult, as it is the most important, thing for the beginner; and that is exactly what this Guide will enable him to do. While it is an outline, it is much more than an outline; for the facts are so grouped and interpreted as to make their significance much clearer than is usually done in much more extensive and elaborate works. It is indeed a marvel that Dr. McGlothlin has been able to compress so much into so small a compass; many a more pretentious manual tells three times more without telling half so much. The philosophic insight into the meaning of events, shown by their grouping and hinted interpretation—often of necessity no more than a hint could be given; the candor with which facts are told and the fairness of the deductions drawn; the clearness of statement in spite of extreme brevity and condensation—these are conspicuous features of the book. Intended primarily for students of theological seminaries, as an introduction to the literature and a basis for lectures, the Guide will be a helpful book to many others, ministers and laymen, who would like to make some acquaintance with Christian history, but have not known how to begin.

The author has wisely avoided in such a book the introduction of controverted matters, and the expression of his own opinion about things in doubt. Hence there is hardly anything to which exception is likely to be taken by a reader or student. The one defect of the book—if one may so name a feature that it shares with every manual on the subject—is the inadequate treatment of the last century, the most wonderful century in the history of Christianity since the first. But it must be admitted that it is far easier to point this out than it would be to provide a cure; the difficulties in the way of adequate treatment of this part of the subject are well-nigh insuperable.

Henry C. Vedder.

INNOCENT III., LES ROYAUTES VASSALES DU SAINT-SIEGE.

Par Achille Luchaire, Membre de L'Institute. Paris: Librarie Hachette et Cie., 1908. Pages 279.

Three volumes of this great work have already been reviewed in these columns. The general characteristics of the whole were then set forth. This volume continues and completes the biography on the same high plane of historical and literary excellence attained in the former volumes. In this volume the author treats of Innocent III. and the vassal kingdoms of the Holy See. There are four divisions of the subject. Chapter I. is devoted to the states of the Spanish peninsula, Chapter II. to the Magyars and the Slavs, among whom Innocent played a great role. The next two chapters treat of the Catholic Church in England, Chapter III. dealing with the Church of England and Richard Cœur de Lion, and Chapter IV. with John Lackland and the Papacy. In the final chapter the author takes up the history of the relation between Innocent and his own country in the person of the great Philip Augustus. The rich historical materials are handled in a masterful way from both the historic and literary standpoints, and the work as a whole will undoubtedly take its place among the great biographies.

W. J. McGlothlin.

SOUTH AMERICA ON THE EVE OF EMANCIPATION. The Southern Spanish Colonies in the Last Half-Century of Their Dependence.

By Bernard Moses, Ph.D., LL.D., Professor in the University of California. G. P. Putnam's Sons, New York, 1908.

We are poorly informed concerning the history of our sister republics of South America. They are almost a *terra incognita.* We have come in contact with Mexico and know something of its history and present conditions, but south of it we know little more than names. This is due to the fact that these countries have not made much history, and what they have made is told

almost exclusively by Spanish and Portuguese historians. There have appeared few books for English readers. More recently this has been changed. Closer political and commercial relations with these countries is awakening among us an interest which is showing itself, among other ways, by an increasing number of books on the history and condition of South America. In 1898 there appeared from the pen of Professor Moses a volume on *The Establishment of Spanish Rule in America.* The present volume is in a way a continuation of that work. It deals with the political, social, economic, commercial and religious history of the more southern colonies just before their freedom from Spanish rule. It contains a great deal of interesting and valuable information, especially in its treatment of the social, religious and economic conditions. But the style is not particularly lucid, and the whole book makes no definite and consistent impression. The author leans heavily upon Spanish and other historians, from whom he quotes frequently and copiously. The material has not been well digested. The touch of a master's hand is absent. It is rather a compilation than an independent history. But even thus it is quite readable and very useful. W. J. McGLOTHLIN.

THE CHRISTMAS BOOK.

By Jane A. Stewart. The Griffith & Rowland Press, Philadelphia, 1908. Price 75 cents.

This is an excellent book for old and young. Along with the origin and history of Christmas customs in many lands, told in a most interesting way, there are suggestions and instructions for Christmas games and entertainments, for dressing the Christmas tree and doing many other things to make the day happy and gay. The possession and use of this book would keep Christmas from being dull on the one side and from being a season of debauchery and revelling on the other. It can be recommended heartily. W. J. M.

THE MEN OF THE KINGDOM.

Published by Jennings & Graham, Cincinnati. Price $1.00 per volume.
JOHN CALVIN, THE STATESMAN, by R. T. Stevenson.
FENELON, THE MYSTIC, by James Mudge.
WYCLIFFE, THE MORNING STAR, by George S. Innis.
LUTHER, THE LEADER, by John Louis Nuelsen.
AUGUSTINE, THE THINKER, by George W. Osman.
PETER, THE HERMIT, by Daniel A. Goodsell.
ATHANASIUS, THE HERO, by Lynn Harold Hough.
CHRYSOSTOM, THE ORATOR, by John Heston Willey.
JOHN HUSS, THE WITNESS, by Oscar Kuhns.
JOHN KNOX, THE REFORMER, by Isaac Crook.
SAVONAROLA, THE PROPHET, by W. H. Crawford.

This series of popular biographies, some of which have already been reviewed in these columns, are not intended primarily for scholars and clergymen, but for busy men, preachers and laymen who have but little time to devote to biography and at the same time desire to get some conception of the life, times and work of some of the leading "Men of the Kingdom." The underlying principle upon which the selection of subjects was made does not appear, but all the characters treated were men of note and influence. The biographies are all brief, varying from 100 to about 260 rather open pages. The distribution of space would seem to be defective, since 260 pages are given to Savonarola and his abortive attempt to reform Florence, while only 255 pages are assigned to Luther and 203 to Calvin, founders of great Protestant churches and types of theology and Christian life. It would seem that even the exigencies of a series could have been made to yield a better result. The various volumes were written by different Methodist scholars and divines, and the length and character of the treatment, it would seem, were left largely to the predilections of the individual. It is difficult to see the reason for the sub-titles of some of the volumes. For example, why should we have "Calvin: the Statesman," "Luther: the Leader," and "John Knox: the Reformer"? Luther was pre-eminently the reformer, and *leader* is absolutely colorless. But according to the plan there must be sub-titles, and of course these must differ. This illustrates some of the limitations and difficulties of any series. And for the purpose of this series it matters little.

The volumes naturally differ in value, judged from every

standpoint, but a somewhat cursory examination leaves the impression that all of them possess decided interest and value as a popular presentation of the lives of some of God's great men. The volume on Calvin deals only with the disciplinary and administrative side of his work, almost entirely omitting his great contribution to the history of theology. It must he said, however, that the statesmanship side of Calvin's career is well handled. The volume on Luther is excellent, treating the subject under the three general heads, "The Making of the Leader," "Pulling Down the Old" and "Building Up the New." The author is himself a German by birth and cherishes an enthusiasm for Luther and an insight into his aims, ideals, difficulties and achievements that is difficult, if not impossible, for a foreigner. This fact has enabled him to write a very interesting and instructive popular life of Luther. The volume on Wycliffe is valuable not only for the life of the man, but also for the vivid picture of England in the later Middle Ages. Other important volumes are those on Augustine, Savonarola and Huss, but there is no space to notice these and the others in detail. Pastors will find this a valuable and helpful series of biographies. W. J. McGlothlin.

VI. PALESTINE GEOGRAPHY.

JERUSALEM: The Topography, Economics and History from the Earliest Times to A. D. 70.

By George Adam Smith, author of "Historical Geography of the Holy Land," etc. A. C. Armstrong & Son, New York, 1908. Two vols., royal octavo. Price $7.50 net.

ANCIENT JERUSALEM.

By Selah Merrill, for sixteen years American Consul at Jerusalem. Fleming H. Revell Co., New York, 1908. Pages 419. Price $6.00 net.

JERUSALEM IN BIBLE TIMES.

By Lewis B. Paton, Ph.D., D.D., Director of American School of Oriental Study of Research in Palestine, 1903-04. The University of Chicago Press, 1908. Pages 167. Price $1.09 net, postpaid.

These books mark a new epoch in research and book production on the great subject with which they deal. Let us consider

them in the order of their appearance and importance. Among English writers who deal with this order of subjects George Adam Smith is easily first. No other has so luminously and convincingly exhibited the interdependence of Palestinian history and Syrian geography as he has in his world-famous work, "The Historical Geography of the Holy Land," now in its thirteenth edition. Indeed, as a critic of criticism, as a synoptist of the historians, as a summarist of the works of geographers, and as a literary exponent of the comparative opinions of the leading explorers among mounds, tombs, foundations, rocks, walls, and monuments, it has well been said, this Scottish preacher and professor is without a peer, and is exercising immense and valuable influence over the student mind of the age. This monumental work will cause him to stand in relation to the Holy City as Belzoni does to the Pyramids, Layard to Nineveh, Flinders Petrie to Sinai, and Sayce to Hittite Land. It will take a high and permanent place in that vast literature which constitutes Palestinian bibliography. At one and the same time he stimulates and gratifies by his graphic style, and begets and sustains confidence by his ample learning and his critical caution. He has never been accused of erring on the side of critical conversatism; his articles in the *Encyclopaedia Biblica* have been cited as favorable to the radical side. The equilibrium of judgment exhibited throughout these volumes, therefore, will all the more favorably impress the serious student. Certainly he becomes here one of the safest guides in a region that bristles with controversial problems—the topography of Jerusalem. Where he feels called upon to make a decision or expound an opinion, he never fails to support his plea with all the power which exact scholarship gives him. To this reviewer no part of the work has proved more attractive than the introductory section entitled, "The Essential City." Nowhere else do his powers of condensation and vivid word-painting show themselves more strikingly. A splendid example of his power of description and interpretation is seen when he paints the varying views of the city as seen from hillside and housetop by starlight, by moonlight, and by the light of breaking day. We

are impressed not only with the beauty of the author's style, but also with his originality. He breaks fresh ground in an elaborate delineation of ancient Jerusalem in relation to industry, trade, commerce and natural resources. He makes the city and its environment live before us, teeming with a strenuous population, whose economic conditions we are made to realize as under the spell of a magician. Dr. Smith takes up the debated points of topography in such a way that the reader feels that each one is treated exhaustively. If he is not convinced in every case that the author is right, he is sure that he has a reason for the faith that is in him. For instance, he seeks to settle the question of the identification of the situation of Zion. He finally arrives at the decision that Zion was located, not as tradition so long had it, on the western hill, but on the eastern. Equally important, if not so conclusive, is the consideration devoted to the site of the City of David. Though admitting some uncertainty here, he is quite disposed to locate the City of David also on the eastern hill, to the south of the Temple Mount, just above Gihon. As to the temple area, while perplexed like others by certain discrepancies between Josephus and the Bible, he is convinced that the rock Es-Sakra, under the dome of the Mosque of Omar, marks the site of the ancient altar of burnt offering.

His caution comes out strongly in the discussion of the ancient walls. His conclusion in one respect will disappoint many. "We do not know," he says, "how the second wall ran from the first to the Tyropœon; we do not know whether it ran inside or outside the site of the Church of the Holy Sepulcher.' Our appetite is both whetted and disappointed to find Dr. Smith ending his labors in this field abruptly with the Jerusalem of the Gospels. He leads one up to within four decades of the great tragedy, the destruction of the city, so lamentingly predicted by Jesus, but here he halts. Surely it will be the devout wish of the student world that Dr. Smith resume his work here so as to depict with equal fidelity and graphic power the fortunes of the Holy City during the Christian era.

Dr. Smith's second volume is entirely historical—a history of Jerusalem from the earliest times down to its destruction by

Titus. He illustrates here splendidly what true history is; he essays to give the philosophy of the history of the chosen people. It is hardly too much to say that this is one of the most complete and satisfying critical histories of the Kingdom of Judah that has ever been written. The chapter entitled, "The Ideal City and the Real" affords an excellent sample of his treatment. Here an attempt is made to realize the point of view of the prophets after the exile—to show how the prophetic pictures with regard to the city are double and contradictory, and this dualism is accounted for after a manner which every preacher will do well to study. Especially suggestive, too, are the dissertations, filling nearly eight chapters, on "The Jew and the Greek" — a veritable gold mine to the preacher. Not the preacher only, but the student of politics and society as well may find much to stimulate and repay special study in what Dr. Smith has given us in his treatment of the democratic element in the Jewish community. The concluding chapters on Jerusalem in the time of Christ are of kindling interest, from both the literary and the historical point of view. Here the author surpasses himself in the vividness and beauty of his word-pictures. Everywhere he shows himself master of the literature of the subject, ancient and modern, and handles his ample and multiform material with the soundness of scholarship and the keenness of critical judgment for which his earlier writings have made him famous.

Dr. Selah Merrill, the author of the second book of this series, widely known as author of "Explorations East of the Jordan," "Galilee in the Time of Christ," etc., American Consul in Jerusalem, and representative of the American Palestine Exploration Society, will henceforth enjoy as his chief distinction the honor of being author of this scholarly and comprehensive work on Ancient Jerusalem. In many respects it is worthy to be put along side of the works of Burckhardt, Stanley, Barclay, Thomson, Porter, Ritter, Conder and George Adam Smith. Taking 70 A. D., the year of the Siege of Titus, as a starting point, and Josephus as chief guide, he has searched the ruins and excavated the grounds so as to lay before us here as the result of over

thirty-five years of exploration and study about all that may be known about the site and arrangement of the Ancient City. His collection of Palestinian coins, utensils, birds, mammals, etc., is exceptionally rich. He supplements George Adam Smith at many points. For instance he claims to have discovered and excavated the Second Wall, and to have shown that it was outside of this that Christ was crucified. He omits, what fortunately the other two authors supply, bibliographical details. He claims, however, to have carefully examined everything of real value in the literature of the subject, and to have maintained close and helpful relations with excavators and engineers whose labors have added materially to our knowledge of Ancient Jerusalem. It is not the most hopeful sign to find a writer avowing that he has done everything in his power to avoid giving offense to the reader (bibliographical details are omitted because they would necessitate the expression of opinions—not always a pleasant task), but it is reassuring to find he has done everything to insure accuracy of statement and detail. Surely he has given us additional reason to be thankful for what has been accomplished in the "recovery of Jerusalem," that so much progress has been made in the solution of problems that once seemed to baffle the insight and skill of scholars and archæologists. We reserve for a future article the comparison of these masterpieces in detail.

The admirable handbook, "Jerusalem in Bible Times," by Dr. Lewis Bayles Paton, Professor of Old Testament Exegesis and Criticism in Hartford Theological Seminary, is a capital supplement to these very elaborate and costly books—bringing the assured results of the latest archæological researches in easy reach of the ordinary student or tourist. Of this, too, more at another time. GEORGE B. EAGER.

DIS AUSGRABUNGEN IN PALAESTINA UND DAS ALTE TESTAMENT.

Von Professor Lic. Dr. Hugo Gressman. J. C. B. Mohr, Tuebingen, 1908. Pages 48. Price in paper, 70 pfgs.; bound, 1 m.

A very interesting and informing pamphlet. Full account of the discoveries of tablets and other ancient inscriptions brought to light in recent years in Palestine. J. R. SAMPEY.

VII. PHILOSOPHY AND RELIGION.

THE PSYCHOLOGY OF JESUS. A Study of the Development of His Self-Consciousness.

By Albert Wellman Hitchcock, Ph.D. Boston and Chicago: The Pilgrim Press. Pages xvii.—279.

This is a thoroughly modern work on a most fascinating subject. The spirit is reverent, the attitude critical, the style vigorous, but epigrammatic and decidedly marked by all the faults of such a style. The author is fond of contrasts, and in order to make the most striking it is necessary sometimes partially to misstate one or both sides in the contrast. Epigram is always to be observed closely lest it be a half-statement of truth or fact. The author has also numerous examples of a statement of truth striking and even shocking, a pedagogical method in which the Lord Jesus himself was a master. Altogether the style is highly attractive and engaging. The matter is the main thing, and here again we find it very fine with serious faults. Part I. presents in four chapters the environment of Jesus, a field in which there is little new to be said, but in which our author has made an excellent summary in an independent way. One can hardly give him credit for close discrimination or just perspective in his use of the Apocryphal writings. He makes entirely too much of these as an element in the influencing environment of Jesus, and he does not sufficiently guard against treating some of the post-Christian writings as if belonging to the environment of Jesus. This apocryphal field is so fascinating that it seems a common fault of those who use it to overdo it.

Part II. gives us in eight chapters the study of Jesus in his soul development. Nothing more incisive, more sympathetic, and more calculated to assist in understanding Jesus' inner life has appeared, provided it be read with care, for it is only fair to say that the work is intensely subjective. Any work of this nature must be subjective, but there are safeguards against the errors of this method. Like so many others of to-day, the author deals with the history in a thoroughly free, subjective manner. What appeals to him as veracious he accepts; what appeals to him as literal is taken so, and what seems to him fig-

urative, or mythical, or spurious, or exaggerated, is accepted and stated so without hesitation and with utter disregard of evidence. It modifies the results, but does not justify the method, that this author accepts as historical the main features of the Synoptic Narrative and the Evangelists' records. It cannot escape us, however, that such subjective dealing with history will not likely leave two men with the same facts of history, nor the same man at two stages of his thinking, with the same facts of history. No doubt our author would readily have owned this charge against his method and accepted its consequences cheerfully. Yet there ought to be at least some tests for historicity that lie outside the man who deals with the facts of history.

One assumption of the author (Preface X.) is a common plea of many writers who deal freely with Jesus in his relation to modern critical notions. "He would not acquire knowledge otherwise than as his fellows do, nor would he become an authority upon matters he never studied." So we read and agree, but the inference drawn, and drawn upon constantly, by writers is that outside the sphere, or spheres, in which Jesus was a "specialist," or an "expert," the modern critic is free to detect and correct the mistakes of the Master. It needs hardly to be pointed out that there is no definite agreement as to the field in which Jesus may be allowed to be the chief expert, and so of the matters where he may speak with authority. It must be a serious question, too, what we shall think of Jesus if we must admit either that he did not know his limitations, or that knowing them he dared speak outside his limitations; and that in either case he fell into the fault common to any other man. Our author adds, in his next sentence, that "His mind would be keen, and his intuitions acute and accurate," etc.

In dealing with the Youth of Jesus the author says (p. 92): "In accordance with what I take to be the widest and earliest tradition, then, I assume that Jesus was born of a mother named Mary, in the home of Joseph, the carpenter of Nazareth, his father, who died while Jesus was still young." He does not begin with this assumption, however, until after three pages of argument against "the Virgin Birth," in which he handles the material with remarkable lack of logical insight. Of the inci-

dent recorded of Jesus at the age of twelve we read: "The normal, universal change which we call conversion had come to him, and with fullest effect, because it was in no way hampered or resisted." What he means by this may be true enough, but is in no way made clear.

After laying a thoroughly sound and complete basis for the miracles of Jesus the author proceeds to explain the miracles so that none are left. The Resurrection is treated very unsatisfactorily, and there seems to be a multiplication of words without knowledge. His own position is not at all apparent. In an introduction to the work by Dr. G. Stanley Hall we read: "The historicity of the three resurrections which the Gospels report Jesus to have effected, the author could possibly resign with no sense of essential loss," and so far as we can gather the statement would apply equally to the bodily resurrection of the Lord himself.

In the last chapter, "The Psychological Approach to Jesus," the author begins by saying, "Unless our study has brought us to a new and richer appreciation of Jesus Christ, it has failed in its purpose and its possibilities." There speaks a noble lover of the Son of Man and truly does he help us to appreciate Jesus as also the Son of God, for in spite of a critical attitude that logically would leave Jesus far less than the author found him, like so many others he evidently knew Jesus first and approached him from a false, critical attitude afterward.

Although "suddenly removed by an untimely death," the author may in this volume speak helpful words to many who would see Jesus and to more who are held back by current scientific doubts. The discussion of "the Messianic titles as used by Jesus" is particularly helpful and gratifying at a time when so much nonsense is being written on this subject under the guise of learned investigation. The ignorance of much of the current argument on this point is keenly exposed here. The author knew Jesus well, however faulty may be his explanations of our Lord's relation to God. W. O. Carver.

GOD. An Enquiry Into the Nature of Man's Highest Ideal and a Solution of the Problem from the Standpoint of Science.

By Paul Carus. Chicago: The Open Court Publishing Co. Pages 249. Price $1.00 net.

This author is always entertaining, and he has here undertaken the highest task, viz., to tell us what God is. He does not propose to tell us what we may believe about him, but what he actually is in his ultimate nature in the final deliverance of perfect knowledge. "I do not believe, I know. Belief of any kind is excluded from this scientfic formulation of the God idea." There are three chapters, called "Parts": I. A New Conception of God; II. Theology as a Science; III. Further Elucidation in Discussion and Controversy.

Not the least interesting thing in this work is its declaration of the author's personal history in religion and the attitude it assumes toward orthodox faith. He has been known as a rather vigorous opponent of, at times supercilious scoffer at, all that presented itself to his mind as orthodox Christianity. In this volume his attitude is as friendly as can be conceived in a man of Dr. Carus's temperament. Indeed he has come to the point where he is ready, even rather anxious it would seem, to employ as far as possible the phraseology of orthodoxy and to treat with Christian theologians. To be sure he has gone a good way in advance of these laggards lingering still over stupid materialistic concepts of spiritual matters, men "still in the period of mental infancy for which the milk of mythology is alone the proper food," since they "cannot yet digest the meat or scientific accuracy." But on the whole his spirit is now decidedly irenic. This marks his transition from the stage of violent antagonism to that of teacher of mankind. He will now invite the orthodox to become his pupils and learn the higher wisdom, and he can now see how all our "symbolical" thinking has been good and true relatively and needs only that we shall sit at the feet of exact science until she can deliver us from all the folly of the notion of substantial reality. In all this he himself is the accomplished interpreter for Madam Exact Science. In it all, however, one is not quite able ever to feel that the author is not

finding the struggle a bit strenuous to keep himself deceived with the notion that abstractions are the only realities. The *"super-real"* and the *"super-personal"* require a deal of dogmatic affirmation to keep them standing upright in the chambers of actuality. "In one sense," or "in some sense," or in "a sense," the author finds it possible and desirable to agree with the creeds and definitions of orthodoxy.

There is interest, too, in seeing how Agnosticism, Buddhism, and Positivism, all of which have engaged the author's attention at various times, enter into the process by which he now comes out into the clear light of exact knowledge. He goes too far in generalizing his own experience when he affirms that "honest atheism and honest doubt" "are the indispensable stepping stones to a clear and scientific comprehension of the truth." He might well enough omit *"the indispensable."*

But what is the "New Conception of God"? As nearly as one can state it in a sentence it is that God is the unity and uniformity of the entire world order in all its forms and phases, conceived of as logically prior to, and nominative of, all the concrete manifestations of the universe. Only we must be persistently careful not to think into this generalization of all names of existence any *substantial essence* at all. God is abstract, wholly and necessarily so. If this seems difficult to comprehend and a bit vague we are told that there must be in religion an esoteric and an exoteric element, the former for those who are able to think without "allegorical' and "mythical" symbolizing and the latter for the babes who must have *material* notions for building up their thoughts. Thus it is that atheism leaves us all we need for building up our true God conception which will satisfy even all the orthodox so soon as they learn how to think. Our author will thus "construct a conception of God which rests on an irreversible foundation, on the rock of ages. It will prove tenable not only before the most critical tribunal of science, but even the atheist will be unable to refute or reject it." If we can really get such a conception of God it is mightily worth while. Sooth to say we are unable to find in the conception presented to us here anything new or anything different from what the theologians are teaching us save only that

we are called to take up again the old Aristotelian and Platonic controversy concerning the actuality of "ideas" and "categories." If this actuality is actual then the author's denial of personality in God and "ego-existence" in God, or in man permanently, is unnecessary. One really wonders what theologians Dr. Carus is familiar with when he undertakes to tell us what they teach about the material quality of God.

When the author undertakes from Buddhism to show the possibility of a religion without a personal God he forgets that the Buddha had no God, while Buddhism speedily made itself Gods by personifying in the ordinary sense, too, the Buddha, the Law and the Order, and that this process has subsequently been extended indefinitely.

There is in the work much that may be very valuable in clarifying the conception of God. The work is all highly interesting. But we are bound to say that the author's God is, in spite of all his asseveration, only the Apotheosis of an abstraction. Once he rights himself on "the reality of the Ideal," Dr. Carus will have made the whole journey from childish faith through deepest doubt into assured belief.

W. O. Carver.

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